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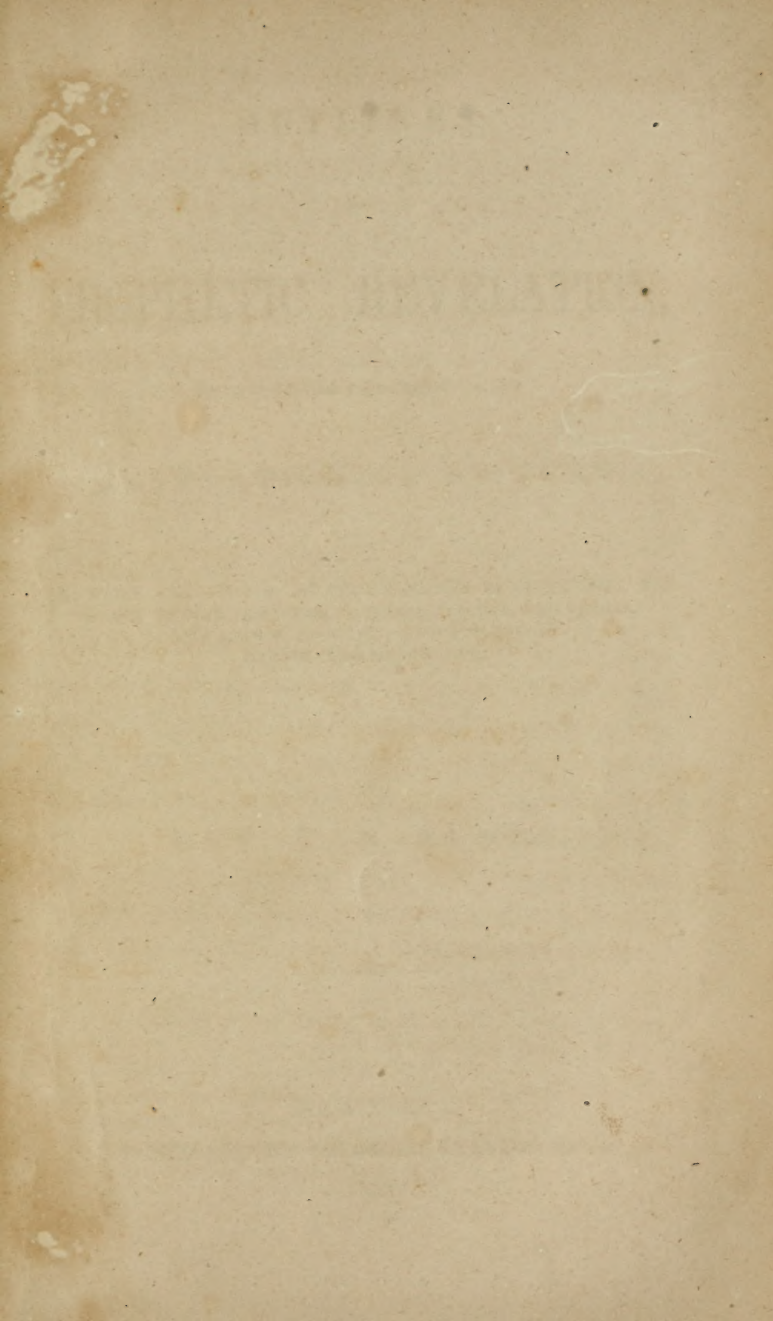
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OUTLINES

OF

PROPHETIC REVELATION,

BEING A CONCISE EXPLANATION OF THE

REVELATION OF ST. JOHN,

IN WHICH THE DESIGN OF EACH CHAPTER IS EXPLAINED; THE
SENSE OF THE EMBLEMS, SYMBOLS, FIGURES, METAPHORS,
AND SIMILES IS GIVEN; AND THE WHOLE
ILLUSTRATED BY HISTORY.

BY

REV. R. B. JAMES.



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OUTLINES

PROPHETIC REVELATION

OF THE

REVELATION OF ST. JOHN

AND THE BOOK OF HEBREWS
BY
THE
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OF
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PREFACE.

THE Book of the Revelation has always been received by the Christian churches as of divine authority.¹ A few writers have endeavored to invalidate and becloud its title,² but without success. It is now universally admitted by Christians to be canonical and a fruit of inspiration.³ Very learned and judicious men have attempted to explain the great things unveiled here,⁴ and to mark the prophetic events as they have been unfolded in the annals of mankind since this book was written. But, it must be admitted, that if their explanations have not failed to satisfy themselves

¹It was cited by Justin Martyr, Irenæus, and Polycarp, in the second century. See Lardner, vol. 1; Gill's Comment.; Woodhouse's Ob., &c.

²The Alogi, &c. Epiphani.

³Supplement, Comp. Com.

⁴See the various hypotheses assumed and defended by the learned, as related by Dr. Jenks. Suppl., part ii., ch. 9.

(which has often been the case),¹ they have, in many respects, come far short of convincing their readers.

The mysteries of the Revelation seem to me to arise from misapprehensions of its symbols and images, and their applications in history: not from the structure of the book or the order of time in which events are presented.

I conceive that the Revelation contains allusions and emblems which mark the historical and prophetic outlines of all the great occurrences of the world, which have materially affected the religion of Jehovah, or His worshippers, and those which are to affect them, from the call of Abraham,² and possibly from the creation of the world,³ to the consummation of all things.⁴ It is true that, in the Epistles directed to the Seven Churches of Asia,⁵ there are shown "things which must shortly come to pass;"⁶ but it appears to me that this does not preclude a revelation of things which had been seen,⁷ which were then in being, and which should be thereafter. The expressions of ver. 1, seem to be confined, and intended rather as a preface, to the seven Epistles to the Churches of Asia, while the direction in ch. 1, verses 19, 20, was designed as a key to the following chapters.

¹ See Comments and Observations of Gill, Henry, Newton, Scott, and others. ² Ch. vi., v. 2; Gen. 12. ³ Ch. i., v. 19; ch. iv.; ch. viii. ⁴ Ch. xx. ⁵ Ch. ii.; ch. iii. ⁶ Ch. i., v. 1, &c. ⁷ Ch. i., v. 19.

A *prophecy* relates to only that which is future; but a *revelation* may unveil that which is past or present, as well as that which is to come.

I think that the time of the duration or accomplishment of each of the things referred to in the Revelation, which is clearly the subject of prophecy, is noted either by a special date, or by a reference to the date of some other transaction. This will be further explained under the several subjects as they are discussed in the course of this book. There are no dates connected with the representations of those events which had transpired before the Christian era, because they were known. If my illustrations of those emblems and metaphors should prove to be correct, they will give a clue to the time when the Revelation was written, decide the time of the fulfilment of the prophetic parts, which have already received their accomplishment, and the age of the church in which we live. This will, to some extent, throw light upon the unfulfilled parts to the "time of the end," shadowing forth those things which are to be expected to take place before the mystery of God shall be finished, when the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven (Dan. 7 : 27) shall be given to the saints of the Most High.

Rev. v. 10; xi. 12-15; xx. 4.

A*

INTRODUCTION.



IN this book an attempt is made to explain the Revelation of St. John upon these principles—

I.—Consider the language, whether it is emblematical or literal, whether it is an allegory or similitude.

II.—If Jehovah has spoken to men by an allegory or emblem, he is to be understood only by an explanation of the language with reference to the sense in which it was spoken.

III.—When the literal meaning of the words is ascertained and defined, they are supposed to be always used in that sense, unless the context shall evidently imply a variation.

IV.—Every emblem employed in the book of Revelation is always intended to convey the same meaning, unless it be varied or modified by an attendant emblem, or a literal explanation.

V.—The sense of metaphors and emblems is to be ascertained and determined, first—by reference to their use in other parts of the Scriptures; second—by their use among contemporaneous Hebrew and Jewish writers; third—by consulting the authors of other nations, who wrote nearly in the same age; fourth—should these sources in their order fail, then, by reference to their traditionary or common usage.

VI.—As every age of the world has been sufficiently marked in its characteristics to identify itself, and distinguish it from all others, there certainly seems to be no necessity of confounding the emblems which are peculiar to the events of a particular age with those of any other times; therefore, when any group of emblems or figures in the Revelation has been explained, the author of this work has looked with confidence to ascertain their agreeing events in history, without a fear of mistaking them for any others; and where their counterparts have not been found in the past, he has not hesitated to assign them a future date.

VII.—Although the author has not failed of consulting many other writers, of eminence and respectability upon this subject, he has been constrained to differ from them all, to mark out a course of explanation entirely original, guided only by the interpretation of the emblems and figures themselves; and he has the fullest confidence that he has given, in the follow-

ing pages, the explicit and true intention of the Divine Author, who made this Revelation to the Churches of Asia.

To the considerate and candid judgment of an enlightened Christian public the result of his studies and reflections is submitted.

ERRATA.

Page 131, fifteenth line from the top, "for there were indeed other *officers*," &c., read, "there were indeed other *gifts*."

Page 175, seventh line from top, for "*dollars*" read "*talents*."

Page 213, thirteenth line from top, for "*Jordan*," read "*garden*."

Page 247, note 2, fifth line, for "*number*" read "*member*."

Page 260, fourteenth line from top, for "those men who had the seal of God," read "who had *not* the seal," &c.

Page 282, seventh line from top, for "*Papal*" read "*Pagan*."

OUTLINES
OF
PROPHETIC REVELATION.

THE REVELATION OF ST. JOHN THE DIVINE.

CHAPTER I.

1. THE PREFACE.—4. JOHN'S SALUTATION TO THE CHURCHES.—
7. THE COMING OF CHRIST.—14. HIS MAJESTY.—19, 20. EX-
PLANATION OR KEY TO THE BOOK.

VERSE 1.—The Revelation¹ of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.

This and the next two verses are a preface to the following book. They appear to have been prefixed after the rest of the Revelation was written. This is a *revelation of Jesus Christ*, not of John, showing *things which must shortly come to pass*. This part has reference rather to the things directed to the local administration of the seven churches than to the whole of the succeeding Revelation (see v. 19). What was directed

¹ John 3 : 32 ; 8 : 26 ; 12 : 49 ; ch. 22 : 6-16 ; Gal. 3 : 19 ; Mat. 4 : 21 ; Acts 1 : 12 ; ch. 5 : 6.

to them did not prevent him from speaking of the past or revealing the distant future. The things written in the seven epistles to the churches of Asia would immediately commence their fulfilment, but they would flow on through a long series of years, mingling with the affairs of nations, and partaking of the political and civil as well as the ecclesiastical history of the world, until it would eventually appear that every thing which had been threatened or promised, had come to pass (see ch. 2, ch. 3). And even where the menace was conditional, it will appear in the end (so far as we have historical data to compare with the prophecy), that in succeeding generations those conditions, although in themselves clearly contingent, and depending upon the combined and separate actions of voluntary and intelligent agencies, were distinctly foreseen, and the threat or promise either accompanied, or succeeded, and was founded upon, the actual appearance and existence of those conditions. But, in another sense, those prophecies would shortly come to pass; for, although the things prophesied of would not, when once fulfilled, be re-accomplished, yet they are so combined and intermingled, that the events predicted are made to depend upon the general and universal determination of mankind in every age of the world (v. 19), and consequently upon the determination of each individual. As each individual act goes to make up the sum of human affairs, so, from the time the prediction is uttered to the time of its fulfilment, the actions of every human being are taken into account (v. 3; note, ch. 2 : 7), and to him, the part he is to act, and its bearing on the great whole, is at hand, and must shortly come to pass, until the prophecy is fulfilled; while the effect on himself, in the course of its realization, is always present, yet its full effects may never be entirely realized—in other words, its consequences to him may be eternal, and the effects of his conduct may be felt by others long after he has passed

the time of his probation and gone to his eternal reward.

He sent and signified it unto his servant John. God gave this Revelation to Jesus Christ; and he, Jesus, sent his angel [perhaps one of the seven spirits before the throne (ch. 5:6; 8:2)], who made it known to John, and John made it known to the churches. It does not appear that John saw any real thing besides the angel, whom he twice [perhaps but once] attempted to worship (ch. 19:10; 22:8). The rest was a vision—a revelation—an unveiled picture, or exhibition of things past as well as future. John did not see the realities themselves, but the pattern or image of them. The visions were representations made by the angel, at the command of Jesus, who sent him. John is not the servant of the angel, but both are the servants of Jesus.

Shortly. Suddenly, soon, speedily. Gr. *ἐν τάχει*, Lat. *Celeritate*, that is, rapidly, but gradually; not all at once (ch. 22:6-16), but continuously.

NOTE.—*Angel* is a name not of nature, but of office, and signifies a messenger. Every thing that notifies a message from God, or executes his will, is called an angel. Thus a dream (Mat. 1:20); the pillar of fire that went before the Israelites (Ex. 14:19); the winds, flames of fire, secular princes, ecclesiastical officers, &c., when used as God's servants to reveal his mind to men, or to punish or protect them, are called his angels. But, in this place, an intelligent being from the invisible world seems to be meant; for the whole verse appears to be explanatory and literal.

The prevailing spirit of any particular era may be called the Angel of the times, whether that spirit is embodied in a single individual, as controlling, governing and guiding the rest, or whether it is expressed by a collective assembly, or by the movements of a whole nation, or of all the nations of the world together. So the officers of a church are its messengers,

or angels; so is the general of an army, or the governor of a state; so is that which is the cause of an event: as the cause of death, or the motion of waters, or winds, is the angel of death, the angel of the waters, &c. See Life of H. Martyn.

VERSE 2.—Who bare record¹ of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Here is a three-fold division. 1st. John bare record, or gave his testimony, to the truth of the ancient Scriptures, which are the Word of God. Here he records and publishes those representations made to him by the angel of Jesus Christ, which are an evidence of the truth of the ancient Scriptures. 2d. He bore record and testified of Jesus Christ in those things sent to the seven churches. Jesus is a witness (v. 5), and John records his testimony. 3d. John also bore record of all those things which he saw or heard in these representations made by the angel, noted in the course of this book, except the voices of the thunders described in ch. 10: 3.

VERSE 3.—Blessed² is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Blessed is he that readeth. Anciently, when books were scarce, one would read to many hearers, as Ezra did, Neh. 8: 4–8. The Revelation has been to many an obscure book. They have been perplexed when reading, and have despaired of understanding it; and had not these encouraging words supported the authority and maintained the usefulness of searching and reading its rich and pregnant pages, it might have been laid aside as an unprofitable and useless task. We are still sus-

¹ 1 Cor. 1: 6; 1 John 1: 1, 9; ch. 6: 9; 12: 11; 19: 10.

² Neh. 8: 4; Luke 11: 28; Rom. 13: 11; James 5: 8; 1 Pet. 4: 7; ch. 2: 5, 25; 8: 11; 22: 7–10.

tained by this invitation and promise, and are encouraged to ascertain what or what manner of times the Spirit doth indicate (1 Pet. 1 : 11), when he testifies before of the things which shall befall the saints until the coming of Christ, and the glory which shall follow (ch. 11 : 15 ; ch. 21).

This prophecy. Only a part of the book of Revelation is prophetic. That which refers to past events (ch. 6), is useful to be understood ; but none, except that of prophecy, can be kept. And they are blessed who "keep" or do only those things in it which God approves.

For the time is at hand. Every one born into the world enters at that moment upon the part he is to act, and his conduct either hastens or retards the part assigned to and performed by the rest of the world.

NOTE.—If, in the sight of God, therefore, the actions of each person are taken into account (v. 1), the birth of a child must always be an event of importance. We know it is of the utmost consequence, in deciding the fate of families, in controlling the distribution of property, and the transmission of honors, or in overwhelming them with poverty and shame : with shame, as being legitimate or illegitimate, wise or foolish ; and it may prove a bar to anticipated unions, or be a cause or occasion of them. Much also depends upon the life or death of a single individual ; and upon the time and circumstances of his death, whether by nature or violence, in peace or war. Nor can any one ever see the precise effects of his own actions. His influence upon the world may, soon after his death, become extinct, or it may so vary, modify, or change the relations of particular things, or the results of particular determinations, as to affect the interests of contemporary or successive families, or even nations. As none can know the consequences of his actions, either to himself or others, happy is he who does that, and that only, which is right, and which has the ap-

probation of reason, of conscience, and of God. (See note ch. 2 : 7.)

Here ends the preface, embracing the first three verses. The dedication or introduction is contained in the next three verses.

VERSE 4.—John to the seven churches¹ which are in Asia: Grace be unto you, and peace, from him which is,^a and which was, and which is to come; and from the seven Spirits which are before his throne.

John. Usually supposed to be one of the twelve, from the similarity of style which prevails both in this and in the acknowledged writings of that apostle. It was generally received as his inspired production in the primitive churches; but this fact is not conclusive that he was the author, and strongly indicates how scanty are the historical materials, which have reached us, of the progress and labors of the early disciples of Jesus.

To the seven churches. The book of Revelation is thus dedicated to the churches in that district of Lesser Asia, then a Roman province, of which Ephesus was the capital.

From him which is, and which was, and which is to come—called in other parts of Scripture, God the Father.

Seven Spirits. In Zechariah, 4: 10, seven eyes of Jehovah are mentioned as running to and fro through the earth. Christ hath the seven spirits of God (ch. 3 : 1). The seven lamps which burn before the throne are the seven spirits of God (ch. 4 : 5). The seven horns and the seven eyes of the Lamb, are the seven spirits of God (ch. 5 : 6.—See also note to ch. 8 : 2, where these seven spirits are described as angels.)

Grace and peace are desired from these seven an-

¹ Ex. 3 : 14; Zech. 3 : 9; 4 : 10; ch. 1 : 8, 11; 3 : 1; 4 : 5, 8; 5 : 6; 11 : 17; 16 : 5.

^a Note *which is, &c.*, τοῦ ὁ ὄν, κτλ. i. e., who is, who was, and who cometh.

gels in connection with God and Jesus Christ (v. 5), who is the head of the churches. It would seem that these angels receive from God a kind of discretionary power over the earth (see v. 20); (Dan. 10 : 13-21), which, it was hoped, would be favorably exercised towards the churches. God and Christ are the source of favor and peace.

VERSE 5.—And from Jesus Christ, who is the faithful witness¹ and the first-begotten^a of the dead, and the Prince of the kings of the earth, unto him that loved us and washed us from our sins in his own blood ;

VERSE 6.—And hath made us kings² and priests unto God and his Father^b ; to him be glory and dominion for ever and ever. Amen.

Jesus Christ the faithful witness. A witness to the truth of the Scriptures and their fulfilment, and of all things which God has spoken by him (Heb. 1 : 2) ; a witness against the world (John 7 : 7) ; and he is especially a witness to this Revelation, and has fully reported to John, by his messenger, all that God gave unto him (v. 1 ; John 12 : 50).

First-begotten of the dead. They who arise from the dead are said to be the “children of the resurrection” (Luke 20 : 36). Jesus was not the first, in point of time, whose body was raised from the dead. Samuel was raised at Endor (1 Sam. 28) ; [but does this seem to be his body from the grave? was he buried at Endor? (1 Sam. 25 : 1.) He complained of being disquieted, but soon returned to his rest.] Elijah raised the son of the Sidonian woman (1 Kings 17). A man was raised up by coming in contact with the bones of

¹ Ps. 89 : 38 ; Isai. 55 : 4 ; Mat. 28 : 18 ; John 8 : 14 ; 13 : 34 ; 15 : 9 ; Acts 20 : 28 ; 1 Cor. 15 : 20 ; Gal. 2 : 20 ; Eph. 1 : 20 ; Col. 1 : 18 ; Heb. 9 : 12, 14 ; 1 Pet. 1 : 19 ; 1 John 1 : 7, 9 ; ch. 3 : 14 ; 5 : 9 ; 17 : 14 ; 19 : 16.

^a “First-born.”

² Ex. 19 : 6 ; Rom. 12 : 1 ; 1 Tim. 6 : 16 ; Heb. 9 : 14 ; 1 Pet. 1 : 19 ; 2 : 5, 9 ; 4 : 11 ; 5 : 11 ; 2 Pet. 3 : 18 ; 1 John 1 : 7 ; ch. 4 : 4 ; 5 : 10 ; 20 : 6.

^b Unto his God and Father. .

Elisha (2 Kings 13 : 21). Jesus himself raised Lazarus and others (John 11 : 44 ; Luke 7 : 15, &c.), Moses and Elijah appeared to Jesus at the transfiguration (Mat. 17 : 2, &c.), not as raised from the dead, for Elijah had never died (2 Kings 2 : 11), but as visitors from the other world. But Jesus, in the sense of prerogative, or authority, was the first-born from the dead ; and as the first-born, under the Mosaic law (Deut. 21 : 17 ; Gen. 24 : 36 ; 27 : 29), and the ancient customs, inherited his father's estate, so Jesus obtains and inherits the highest honors of any who are raised from the dead. He is the first or the most eminent of all who should rise (Col. 1 : 18), not because he was the first that did rise, but because he was the first that arose who did not die again. He was the first-born of every creature, and before all things (Eph. 1). It was given him also to have life in himself, so that it was not possible for him to remain in a state of death.

The Prince of the kings of the earth. Jesus is now styled "Prince;" he is hereafter to be called "King" (Acts 5 : 31 ; Rev. 19 : 16).

NOTE.—In this verse three titles are ascribed to Jesus. 1st. Faithful Witness. 2d. First-begotten of the dead. 3d. Prince of earthly kings.

Jesus is King in heaven—angels, principalities, and powers, being subject to him. In the earth, the government is devolved on him, and he rules over all. By him kings reign (Prov. 8 : 15), by him their power is limited and restrained, by him their counsels are overruled, and to him all men are accountable.

Kings. This word is emblematical of any earthly authority, whether of republics or monarchies, whether delegated or original (ch. 17).

Unto him that loved us. The saints loved Christ because he first loved them. He has taken the government of this world with the attributes and authority of the Father. Dominion, praise, and thanksgiving, are to be rendered to him as to God (Heb. 1 : 6).

For it is the will of the Father that all men should honor the Son (John 5 : 23).

And washed us from our sins in his own blood. Through the favor and authority of Jesus Christ, the sins of penitent men are remitted. By his death he made salvation consistent with the just and immutable laws of God, and opened a door for the exercise of mercy towards those who would repent of their sins and believe on him. By the grace of God, Jesus Christ tasted death for every man (Heb. 2 : 9 ; 2 Cor. 5 ; Rom. 5 : 6) ; he was raised for the justification of his people ; and they to whom he grants repentance and faith are here figuratively said to be washed (*λούσαντι*) by him in his own blood. His blood was the price of redemption. By this offering he has perfected for ever them that are sanctified. It is through the blood of Christ, shed upon the cross, for the remission of sins, that grace and peace are bestowed upon the churches. From this fountain flow favors upon an unworthy world. Who can count the unsearchable riches of the blood of Christ ! From him the saints acknowledge all power, authority, blessing, and salvation.

Hath made us kings and priests (ch. 5 : 10). He hath dominion over the whole world, and is the head in all things to the church, which receives his law as the rule of worship. The principles of that law are the doctrines of the church ; its truths, the creed, and its commands the standard of duty. Without directions from him, the church would regard it as unsafe and improper to act. In Christ were hid all the treasures of wisdom and knowledge. He, therefore, does not need any one to legislate for his kingdom. This would be to usurp authority (ch. 13). To enact ceremonies, or invent religious rites or modes of worship, and to teach men to obey or observe them without the authority of his Word, is to arraign his wisdom and detract from his honor (Mat. 5 : 19).

NOTE.—The four beasts (that is, the seraphim of ch. 5 : 10), and the four-and-twenty elders, are made by him kings and priests unto God, and ascribe to him honor and praise, as John has done in this place.

To him be glory for ever. Jesus is the source and repository of honor and glory, and the saints who have been washed from sin in his blood, submit to him, and desire that he shall rule for ever. They seek to enlarge his dominions on earth, and labor to extend his government over the hearts of men.

NOTE.—Soon after the death of the apostles, and by the middle of the second century, the clergy began to assume and exercise authority not delegated to them in the Scriptures. Towards the close of this century, the churches of Greece and Asia adopted the institution of provincial synods. These were representative bodies, whose decrees, at first advisory, became gradually more and more imperious, until A. D. 350, when they received the imperial sanction; and were submitted to as divine.—*Gibbon, ch. 15.*

VERSE 7.—Behold, he cometh with clouds;¹ and every eye shall see him, and they *also* which pierced^a him: and all the kingdoms^b of the earth shall wail because of him. Even so. Amen.

Behold he cometh. This declaration is enlarged upon in ch. 19 : 11.

With clouds. Clouds attended the Exodus of Israel from Egypt (Ex. 13 : 21), the giving of the law from Sinai (Ex. 24 : 15), and the dedication of the temple by Solomon (2 Chr. 6); clouds overshadowed and enveloped the company at the transfiguration (Mat. 17 : 5), and received Jesus at the ascension. Acts 1 : 9.

Clouds are also the emblems of a multitude, of

¹ Jer. 4 : 13, 14; Dan. 7 : 13; Zech. 12 : 10; Mat. 24 : 30; 25 : 21; 26 : 64; John 19 : 37; Acts 1 : 11; 1 Thes. 1 : 10; 2 Thes. 1 : 10; Jude 14; ch. 6 : 16; 11 : 18; 22 : 10.

^a Who pierced him.

^b Tribes or kindreds.

glory, and mystery, (Heb. 12:1; Dan. 7:13; Mat. 24:30; 2 Chr. 6:1; ch. 10:1).

Every eye shall see him and they which pierced him. There was but one, a Gentile, who pierced his side (John 19:34), but a nation assented to it. This seems to include all the world, but under two divisions. Else why, after the sweeping assertion "every eye shall see him," than which no language could be more inclusive and general, it is added by way of limitation, "and they also which pierced him?" The first must refer to the Jewish, the latter to the Gentile nations. We shall have other occasions to notice this mode of limiting a general expression, and of comprehending a division in unity (compare v. 11 with ch. 10:4); ch. 2:10.

Even so, Amen. The word translated "even so" is *vai*, and may be rendered "yes." The word *ἀμήν*, *amen*, is of Hebrew origin, and is not translated. It appears to be an echo or response to the first. By the two, the Gentile and Jewish churches may be represented as praying for his coming, or responding to the announcement.

NOTE.—"What is here spoken respects both Jews and Gentiles."—*Wesley, in Bengelius.*

VERSE 8.—I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.¹

Alpha and Omega. These words are the first and the last of the Greek alphabet, answering to the "a" and "o" long in English. They are repeated four times in the Revelation (see v. 11; ch. 21:6; 22:13). In this place the language seems applicable only to the Father Almighty, but in ch. 22:13 it is apparently applied to Christ. It is, in many places, extremely

¹ Isa. 41:4; 44:6; 48:12; ch. 1:4; 11:17; ch. 2:8; 4:8; 16:5; 19:6; 21:6; 22:13.

difficult to decide whether Christ or the Father is meant, as the same terms are often interchangeably and indiscriminately applied to both (see v. 11).

Which is, &c., the Almighty.—This description is varied from that in v. 4, by the addition of the word “Almighty.”

VERSE 9.—I, John, who also am your brother, and companion in tribulation, and in the¹ kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ.

Was in the isle that is called Patmos. Now called Pathmos or Patmol. John does not intimate that he was here involuntarily, nor is it known whether it was by appointment, invitation, or choice. There is an ancient doubtful tradition that the apostle John was banished to Patmos, an island, about thirty-five miles in circumference, in the Ægean sea. Little reliance can be placed on this, as those who believe the tradition are not agreed either about the authority that banished him or the time of banishment; some maintaining that it was as early as the persecutions of Nero, A. D. 67; others, that it was as late as the emperor Domitian, A. D. 95 or 96. See further ch. 8:1.

The writer was there for the word of God and the testimony of Jesus Christ, and it might, at that time, have been his customary place of residence. He might have been there by divine appointment, or on a visit, and being there he bore record (v. 2) of all things that he saw.

Your brother. John informs the churches that he is their brother in the kingdom of Jesus Christ, and in times of trial exposed to similar sorrows with others. This might seem to intimate that it was then a time of persecution with the churches of Western Asia (see

¹ Rom. 8:17; Phil. 1:7; 4:14; 2 Tim. 1:8; 2:12; ch. 2:2, 9, 19; 6:9.

ch. 2: 10-13), and that he was liable to suffer with them; or, that in publicly announcing himself their brother he was ready to do so.

Patience of Jesus Christ. The exercise of patience is noble. A stubborn, unfeeling, or stupid mind cannot be compared to one that is patient. To be calm in perplexity, peaceable under provocation, mild to the angry, forbearing to the wanton, to bear an affront without resentment, to instruct the insolent, to see the success of an enemy without envy, to sustain an injury without desiring revenge, and, amid the changes, disappointments, and afflictions of life, to maintain an even and cheerful disposition of heart, is the demand of the gospel upon every Christian. They are happy who thus endure. Those who shun the storms of life, immured in privacy, or rusting in indolence, can never learn patience. It is hardship that makes men hardy; and it is by principles, tested in practice, that men excel. In patience, tender-heartedness is opposed to obduracy, a warm and sympathizing feeling to the cold indifference of philosophy, a mild and gentle activity to the immobility of stoicism and the rashness of enthusiasm. The patient endure with constancy, suffer with intrepidity, and persevere with steadiness. The Christian, above all others, has need of patience.

VERSE 10.—I was in the Spirit on the Lord's day¹ and heard behind me a great voice, as of a trumpet.

Was in the Spirit.—He was brought into a state or frame of mind and body suitable to receive prophetic visions. This was not a mesmeric or clairvoyant sleep, because no clairvoyant recollects his visions. It appears to have been like that of Moses, Isaiah, Daniel, Peter and others. Peter calls it a trance (Acts 11: 5). Paul says of like things (2 Cor. 12: 2) that he cannot tell whether a man receives them in the body or out.

¹ Acts 10: 10; 20: 7; 22: 17; 1 Cor. 16: 9; 2 Cor. 12: 2; ch. 4: 2.

His meaning seems to be that he could not tell whether the impressions were conveyed to the mind through the medium of the natural bodily senses, or by some other means.

On the Lord's day. The Christian Sabbath. John has not dated the year of receiving this vision. The conjecture of some, places the date as early as A. D. 67, others as late as A. D. 95 (see v. 9). I am inclined to an early date (ch. 8 : 1). The relation of the vision occupies the remainder of this chapter, together with the whole of chs. 2, 3. This first vision was in the isle of Patmos, and on the Lord's day; where or when the other visions were, we are not told.

Voice as of a trumpet. This voice which John heard behind him, was loud, and as the blast of a trumpet. But when he turned, the voice sounded like many waters (v. 15). It appears that the blast of a trumpet preceded the proclamation noted in the next verse (11), and then died away upon the ear like an echo of the forest, or the noise of waterfalls. The blast of a trumpet proclaimed the law at Sinai (Ex. 19 : 19). Trumpets of silver were used in the temple service. Trumpets of horn were used at the siege of Jericho, and the breaking out of the religious war of the Hebrews against Canaan (Josh. 6 : 4, &c.). Trumpets have been in requisition upon many occasions among all nations, and now, as formerly, instrumental music is used in solemn or joyful ceremonies, and in religion or war. The symbolical use of trumpets must therefore be designated by their attendant emblems. (See ch. 8 : 2, &c.)

VERSE 11.—Saying, I am Alpha¹ and Omega, the first and the last; and what thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

¹ Isa. 41 : 4; 44 : 6; 48 : 12; ch. 2 : 8; 21 : 6; 22 : 13; see also ch. 5 : 1; Note ch. 10 : 2-8; ch. 20 : 12.

Alpha. Alpha and Omega are here applied to Jesus Christ, as are the titles, first and last, in v. 17.

• *Write in a book.* All was to be written in a book and a copy sent to each church. In this way more care was taken to preserve true and authentic copies of the Revelation, than any other part of the Sacred Writings. Here we see that seven copies, I may say originals, under the handwriting of John, were to be given to the churches at once, and we may reasonably suppose he retained a copy himself. The churches were acquainted with the author, who was their "brother and companion." He presented it to them in an authentic form, in his own handwriting, about which there could be no dispute; for many years any copies taken from them could be compared with the originals, and every error detected and every variation pointed out. Thus fortified there was no chance of palming a counterfeit upon the world. The only resource left to errorists, was to deny or impugn the originals. This has been done,¹ both covertly and openly; but the exact fulfilment of its predictions places its inspiration beyond cavil or dispute.

Unto the seven churches. The names of the churches are mentioned in the order of their distance from Patmos, beginning with Ephesus. From Ephesus to Smyrna, 46 miles; from Smyrna to Pergamos, 64; from Pergamos to Thyatira, 48; from Thyatira to Sardis, 33; from Sardis to Philadelphia, 27; from Philadelphia to Laodicea, 42.

VERSE 12.—And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks.^{2 a}

And I turned to see the voice. To see the voice, was to see the person who was speaking. Thus John the

¹ See Preface.

² Ex. 25 : 27; Zech. 4 : 2; Gen. 3 : 8; Dan. 10 : 9.

^a Lampstands.

Baptist calls himself a "voice," saying, "I am the voice of one crying in the wilderness" (John 1: 23, &c.).

And being turned I saw. It seems that the vision gradually unfolded itself, so that he first saw the candlesticks or *lampstands*. He next observed their number and material.

NOTE.—*Candlesticks*, Gr. *λυχνίας*. The word ought to be translated lampstands or lamp-sconces. "In all places in the Old and New Testaments where the words *candle* and *candlestick* occur, they should be invariably *lamp* and *lampstand*; for candles were not used in those days in Judea for lighting their houses."—*Wemys Syn. Dict.* But, why? "The lamp, or light, signifies the master of the house, because he overlooks it; and the lampstand, his wife, whom he rules and presides over."—*Artem. b. 1 c. 76*. But the intention of this symbol is explained in v. 20, to mean the seven churches.

VERSE 13.—And in the midst of the seven candlesticks one like unto the Son of Man, clothed¹ with a garment down to the foot, and girt about the paps with a golden girdle.

VERSE 14.—His head and his hairs were white like wool, as white as snow; and² his eyes were as a flame of fire.

VERSE 15.—And his feet like unto fine brass,³ as if they burned in a furnace; and his voice as the sound of^a many waters.

VERSE 16.—And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword:⁴ and his countenance was as the sun shineth in his strength.

Like unto the Son of Man. These representations were made by an angel (v. 1), and the impressions gradually put on the semblance of a reality.

¹ Ex. 27: 10; 28: 42; 39: 5; Ezek. 1: 26; 9: 2; Dan. 7: 13; 10: 5, 16; ch. 2: 1, 18; 14: 14; 15: 6.

² Dan. 7: 9; 10: 6; ch. 2: 18; 19: 12.

³ Ezek. 1: 7, 24; 40: 3; 43: 2; Dan. 10: 6; ch. 2: 18; 10: 1; 14: 2; 19: 6.

^a Φωνή, voice of many waters.

⁴ Isa. 49: 2; Eph. 6: 17; Heb. 4: 12; ch. 1: 20; 2: 1, 12; 3: 1; 10: 1; 19: 15, 21.

Clothed. There are eight particulars noticed with respect to this part of the vision. 1st. The garment like a robe falling to the ground. 2d. Fastened about the breast with a *girdle* or belt. 3d. His head and hair were white with splendor, not with age or decay. 4th. His eyes were as a burning flame. 5th. His feet like glistening, polished brass, burning in a fire, or burnished by the rays of a setting sun. 6th. His voice like the waves of the sea dashing upon the shores of Patmos, or like the noise of a cataract; either confused and heavy, or combining the murmur of many languages, like the concourse of assembled nations at an Olympiad. 7th. In his right hand seven stars, or the constellation Taurus. 8th. And out of his mouth a sharp two-edged sword. Altogether, his flowing white hair, his flaming eyes, glittering sword, golden girdle, and burning feet, conveyed an impression like the noon-day sun in midsummer; or his face alone had that appearance. So the face of Moses shone when he came from Sinai (Ex. 34 : 30); so Christ at the transfiguration (Mat. 17 : 1; Mark 9 : 2; Luke 9 : 8); so Stephen (Acts 6 : 15); so the face of the angel (ch. 10 : 1); and so shone the woman (ch. 12 : 1). In the vision (Dan. 10 : 6) at Hiddekel, the face of the man was like lightning.

VERSE 17.—And when I saw him, I fell at his feet as dead. And he laid his right¹ hand upon me, saying unto me: Fear not, I am the first and the last.

VERSE 18.—I am he that liveth and was dead:² and behold I am alive for evermore, Amen; and have the keys of hell^a and of death.

I fell at his feet as dead. The vision had opened within a few steps of John; or as it gradually unfold-

¹ Isai. 41 : 4; 44 : 6; 48 : 12; Ezek. 1 : 28; Dan. 8 : 18; 10 : 10; v. 11; ch. 2 : 8; 22 : 13.

² Job 19 : 14; Ps. 68 : 21; Isa. 22 : 22; Rom. 6 : 9; Heb. 7 : 5; ch. 3 : 7; 20 : 1, 12.

^a *αδου*, of Hades, and of death.

ed, it drew nearer, until, like Daniel and the former prophets, he fell prostrate at its feet. The likeness^a of the man laid his hand, in which he held the seven stars, upon John, by which we are led to infer he received strength, and was prepared to hear and remember the addresses which followed.

Have the keys of hell and of death. No one can live or die without his consent, permission, and control.

VERSE 19.—Write the things which thou hast seen,¹ and the things which are, and the things which shall be hereafter.

VERSE 20.—The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks.² The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

The command is, 1st. Write the things which thou hast seen. 2d. Write the things which are. 3d. Write the things which shall be hereafter. 4th. Write the mystery of the seven stars which thou sawest in my right hand; and 5th. Write the mystery of the seven golden lampstands (see 12). Let us now proceed to ascertain separately the extent and limits of each of the five particulars in this command.

FIRST, *Write the things which thou hast seen.*—What is embraced in this? What is he commanded to write? What had John seen? To command a person to write the things he had seen admits of the following definitions; it is to direct him, either, 1st, to write a description of such things as he had himself been an eyewitness of; or, 2d, to write an account not only of such things as had come to his knowledge from personal observation, but such as he had ascertained upon inquiry and the report and testimony of others (Gen. 42 : 1); or else, 3d, to write a history of the past, not only of such things as he then knew as applicable to

^a Or the angel did so, while the voice was uttered by the likeness.

¹ Dan. 2 : 29; chap. 4 : 1; v. 1, 11.

² Mal. 2 : 7; v. 16; ch. 2 : 1.

past time, but such things as he could be informed of by inquiry, study, and research.

But the first definition cannot be entertained, because it would, in this case, operate to exclude that division of time which admits of a present tense, and so make all things either past or future. It would also include the second division of the command, to "write the things which are," and render that an unnecessary repetition. Nor is the second definition, viz., to write an account of such things as he then knew, less exceptionable. For it is not only liable to the same objections as the first definition, but it is too limited in its relations to the past, and it also restricts the second part of the command, which enjoins him to "write the things which are." For, if we admit a present tense, and that there are things existing which may be called present, we must admit also that John might have some knowledge of the things then present, as well as of the past.

If, therefore, the first and second definitions are inadmissible, the third, viz., *to write a history of the past*, is unavoidable, unless we are ready to disregard the ordinary meaning of language.

Compared with the comprehensive language of the other parts of the Revelation, or indeed with any other portion of Scripture, this latter construction seems preferable. But, if this could be disproved, by which the second would also fall, then the first would be undeniable: that he should write that portion of the history of the past to which he had himself been an eyewitness. Nor can the direction, to "write the things which thou hast seen," be confined to a history of transactions which are wholly and purely of a religious nature, unless we deny that John had seen any thing else. Because it would be absolutely necessary, for an historian, who would prepare himself to write ecclesiastical history, to make himself acquainted with the annals of the political, civil, and social progress of

the world, and the revolutions which have affected it; for these histories are frequently blended together, and a distinct account of the one cannot be given without including some portions of the others.

SECONDLY. On the common principles by which we understand language, to command a person to "write the things which are," if there is no restriction by which it could be limited to a particular thing, would be to enjoin him to write a history of the present time. The history of one's own time is, in a strict sense, to him, the connection between the past and future, the connection between the things which transpired before he existed, and the things which shall take place after his death. It constitutes the link between history and prophecy. A man goes to books, or tradition, for a knowledge of such events as took place before he was born; he looks to prophecy for a knowledge of such as shall come to pass after his decease. The knowledge of the present is stored in his own mind. The connection of the Church of God with the past and the present is properly the subject of revelation—that which is or has been revealed. The "things which shall be hereafter" are legitimately the subjects of prophecy. These are clearly distinguished from the present and past, which are denominated "the things which are," and the "things which thou hast seen." For it seems to me very absurd to think that the momentary representations, which were then just opening, or passing before his eyes, and unfinished, or remaining stationary in the full expanse of vision, should be called the things which John had seen; then, to call the same things "the things which are;" then, to make further representations to illustrate present things, as in the vision of the beast from the sea (ch. 13), and the heads of empires (ch. 17: 10); and then, go on to set these momentary emblems, which were at most not half explained, as a counterpoise to all future time, and as a poise and

counterpart to the third member of the command to "write the things which shall be hereafter."

Such an explanation will appear very limited and narrow when contrasted with the command in v. 11: "What thou seest write in a book." How did John understand this? His back was towards the speaker! He had seen none of the emblems which are unfolded in any part of the Revelation. Can this be explained on any other principle than as having a future bearing, and as intimating, in a general sense, that he should write to each church, not only what was directed to itself in particular, but all that was applicable to each and every one of the others, and also including what was to be revealed as applicable to other times? It is certain that John understood this direction in v. 11, as here explained, for he acted in accordance with this understanding. For that the whole Revelation, when finished, was sent to each of the churches, has never been denied or questioned (see ch. 2:17). Why then restrict or limit the injunctions in v. 19? Why explain them only as relating to things future? or why pretend that they refer only to "things which must shortly come to pass?" Has the Revelation all been fulfilled? No. Have the kingdoms of this world become the kingdoms of our Lord and his Christ? No. Has the Babylon of ch. 18 "come to nought?" so that "the light of a candle shineth no more at all" in her? No. Has that great city been thrown down with violence, so as to be found no more at all? No. Has Satan been bound a thousand years? Have the beast, the false prophet, and the devil, been cast into the lake of fire and brimstone, so that they can deceive the nations no more? No. Seventeen hundred years have passed away since the Revelation was penned, and it is yet unfulfilled. How long will good men continue to pervert or misapply Scripture to support a theory unreasonable in itself and disproved by history? How long does a prophecy run which is shortly to come to pass? (See v. 1.)

THIRDLY. Let us investigate the third item in the command, viz., "write the things which shall be hereafter." What things shall be described? merely those things which should shortly take place, or those things both near and remote? At what period of time would the description begin? where shall the description end? Certainly, this must relate to those things which were to John then future. Were they all to be purely ecclesiastical? Were there to be none after John's day but those of a religious nature, and they shortly to pass away? It is evident that the commencement of a future transaction must be future, or a part of it must come under the second division of the verse, "the things which are." But how shall a man come at the knowledge of the things which shall be hereafter? A history of the past does not point them out. The "things which are" now existing do not foreshow them so as to make them distinct to man. Whence then is he to obtain his information? How could John write a description of the "things which shall be hereafter?" It is certain he could write them in no other way but under the direction of an omniscient eye. They must be made known by vision, and he must begin and end with the visions representing the transactions to be described. But a vision of "things to be hereafter" must relate exclusively to the future. Because, let other things be as they may, it is certain that the commencement of a future transaction must be future, or a part of it is included in the era of the things which are.

In this third place, therefore, John is to prophesy what shall come upon the church and the world in after times. It follows then that the things which are past, called the things which John had seen, and those things which then existed, called "the things which are," were distinguished from the "things which shall be," which are the only subjects of prophecy. The past, present, and future, were therefore embraced in the command "to write the things which thou hast seen,

and the things which are, and the things which shall be hereafter."

This text is, therefore, the key to the Revelation, and explains the Revelation to be what it purports to be, a Revelation of Jesus Christ (v. 1), showing his connection with the churches (ch. 1 : 5 ; ch. 2 ; ch. 3), his control over hell and death (v. 18), and explaining to his servants things which shall be hereafter.

Again, that this is the true and proper construction to be placed upon this text, and that it was intended to embrace a history of the past, present, and future, is proved by the subsequent parts of the Revelation.

But, for present satisfaction; let us contrast the three divisions of this verse in another light. It is evident that the injunction to write "the things which shall be hereafter" relates only to those which are future, or a part of it must relate to things past or present. But, secondly, John is also as clearly and positively enjoined to write "the things which are," as to write those which shall be hereafter. Now as time is never stationary, the things that now exist must always, as respects themselves, have a past beginning and a future ending; and, strictly speaking, the moment they are finished or ended, they are among those that are passed, and may be reckoned as among the "things which have been seen." But to write those which are, in the common acceptation of language, would not be to write a description of things which were clearly future, and then wait for their occurrence with an expectation that they will at some time thereafter exist and be present; nor could a description of things which are wholly passed be given as of those which are present, although they might have been so described in their time. To write an account, then, of the things which are, is to speak of those whose origin is passed, but whose existence is present, and whose termination is [recent, or yet] future. Then it follows, in the third place, that the direction, "write the things

which thou hast seen," in the first part of the text, is intended to be a history of those which existed before such as are called present came into being; it was to write of those which had transpired before "the things which are" had an existence. We conclude, therefore, that the direction in the text was intended to include a prophecy of the future, a description of the present, and a history of the past. But, if this is still denied, then we may say that the FUTURE, the PRESENT, and a PART OF THE PAST, are without controversy intended in the command. (See ch. 4 : 1.)

The mystery of the seven stars (v. 20). *The seven stars are the angels^a of the churches.*

Before we proceed to ask what is meant by the angels of the churches, for our better understanding of the subject, it may be useful to inquire *what is a church?* The word in the Greek original rendered "church" is *ἐκκλησία*, in the Latin, *ECCLESIA*, and means an assembly, whether lawful or unlawful (Acts 13 : 32-39). As applied to the saints, it is understood to comprehend; 1st. The whole body of God's chosen people in every period of time (Col. 1 : 18). This is the invisible church. On earth, they are called the church militant; in heaven, the church triumphant (Heb. 12 : 23; Acts 20 : 28; Eph. 1 : 22; Mat. 16 : 28). Some use the word, signifying thereby the visible church, as denoting all who profess belief in Christ, and acknowledge him to be the Saviour of mankind (1 Tim. 3 : 15; Eph. 3 : 21; 4 : 11, 12).

But whatever diversity of opinion there may be, it is evident that a Christian church is a body of baptized believers, inhabiting a particular district of country, united by voluntary and mutual agreement in a common fellowship, and governed by the laws of Christ (1 Cor. 1 : 2; Acts 2 : 41; Rev. 2 : 7).

When a body of Christians are thus, by mutual

^a For *Angel*, see Note v. 1.

agreement, united, they are prepared to receive or appoint their officers, of whom we will speak more at large when we have answered the two following inquiries; 1st. For what object is a church organized; and 2d. What are its powers and duties?

FIRST. Churches are voluntary associations for religious purposes, in which the members all stand on an equal footing. Each member is responsible for his conduct to every other member, and to the whole body. The welfare of the whole body is affected by the conduct of individual members, and also by the action of the whole (1 Cor. 12 : 26). The offices of the church confer no honor. Good conduct and virtuous actions, here as elsewhere, are the only sources of or passports to confidence and respect. Each member of the church is therefore held responsible to the church and to Christ for his conduct.

SECONDLY. The powers and duties incident to a church, considered in the light of Scripture, and as deriving its authority from Christ, are: 1st. To maintain perpetual succession as a corporation; and for this purpose, the church has power to decide, under the law of Christ, upon the qualifications of candidates for membership; and under the same law, the term of fellowship and the cause of exclusion from the body. 2d. A church is to act in its corporate capacity as an individual. The duty of corporations is to answer the ends of their institution. The officers of the church are appointed to perform certain labors which could not be performed by the whole body collectively, but no authority is vested in them which is not incident to the whole. Nor is the equality of members varied by this distribution of labors, only in the case of elders, against whom an accusation cannot be presented or sustained except by two accusers, both of whom must be witnesses; or at least the charge must be sustained by two witnesses (1 Tim. 5 : 19). But in all other respects, the members and officers stand upon an equali-

ty so far as relates to membership. Talents, zeal, aptitude, faithfulness, property, &c., will always insure preference and influence to their possessors, but they confer no special privileges or extraordinary rights. A member, therefore, of a church, on assuming official duties, does not, in respect to membership, change his relations to the church, although he may be clothed with enlarged authority, and assume new and greater responsibilities. But the process of conviction for a breach or neglect of duty, may be varied, and the amount of evidence required for conviction may be greater, in such cases.

NOTE.—In the trial of a private member for immorality, at Corinth, it seems that the whole church sat in judgment (1 Cor. 5 : 13 ; 2 Col. 2 : 6) ; possibly, however, only the officers of the church sat as judges, (1 Cor. 5 : 4).

In the case of trespass (1 Cor. 6 : 8), and private claims, which were denied or disputed, the officers of the church were to judge and decide (1 Cor. 6 : 3), or they [the church] were to appoint arbitrators of wise and judicious brethren (1 Cor. 6 : 5).

At Ephesus, the trial of presbyters was to be before an evangelist (1 Tim. 5 : 19 ; Rev. 2 : 2).

We have before said that "churches are voluntary associations for religious purposes" to propagate (Mat. 28 : 19 ; Mark 16 : 15), support (1 Tim. 3 : 15 ; Eph. 6 : 14, &c.), maintain (Eph. 6 : 10 ; 2 Cor. 6 : 4-10 ; Mark 8 : 34 ; Luke 12 : 4), and defend (Jude 3), the principles, and doctrines, rules, duties, and ceremonies of the Christian religion.

The churches, as corporations, may be dissolved : 1st. By an act of the founder. 2d. By the natural death of all the members. 3d. By a forfeiture of their charter, which forfeiture occurs when they cease to answer the ends of their institution.

Now, it is evident, that in this light the officers of a church may be held responsible to the body of the

members of a church, and the members responsible to one another, to the body, and to the officers. It is the duty generally of the officers to carry out the resolutions of the church, but this may be refused if such resolutions are repugnant to the laws of Christ. For the object of the church organization is not to legislate, but to carry into effect his laws, which there is no liberty given to alter, modify, or suspend. (Mat. 5 : 19). For Christ is supreme (Eph. 1 : 22 ; 4 : 11, &c.). Nor have the officers in this respect any more authority than the collective body of the church, nor can they or the church delegate authority and power to others of which they themselves are not possessed.

Again, the church might be dissolved while the officers of the corporation remained, or the body of a church might exist without officers. In the former case, whether the circumstances resulted from the death, or removal of the members, or any other cause, the officers could not act for or in the name of a church, as there would be none, and their duties and authority, as such, would of course cease. In the latter case, the church, from the want of officers, could not act efficiently in carrying out the designs of Christ in their institution. It would, therefore, become the duty of the church to appoint officers, which could be done by selecting them from among the members of their own body, or those who became so. For it would still be the duty of the church to sustain the truth of the Gospel, by which God is glorified; and to promote good works, by which their members are perfected in holiness.

But what officers existed in the church in its primitive organization? There appear to have been but two offices; that of the Bishop or Elder [overseer or presbyter], and Deacon. In the office of deacon, there were both males (1 Tim. 3 : 8, 10, 12 ; Acts 6 : 2-5 ; Phil. 1 : 1) and females (Rom. 16 : 1 ; 1 Tim. 3 : 11). The deacons were stewards of the church trea-

sure, and had charge of all the temporalities of the body. They were elected by the church, and appointed or commissioned by the apostles or evangelists (Acts 6 : 3 ; 5 : 6). The deacons were not specially called of God, but selected by the churches.

The bishops or elders were sometimes self-moved to desire the office (1 Tim. 3 : 1); at others, they were selected by the church, and appointed by the evangelists (Titus 1 : 5). They presided in the meetings of the churches, were teachers (Acts 20 : 28-30), and rulers in the body (1 Tim. 3 : 4-5 ; Acts 20 : 28). The elders might be impeached before the evangelists on the charge of two or more as witnesses (1 Tim. 5 : 19). There was also a plurality of both deacons and of elders or bishops in the same churches (Acts 20 : 17 ; Titus 1 : 5-7 ; Phil. 1 : 1). Besides these, there were in the early churches apostles, prophets, and evangelists, but none of them seem to have been officers, properly so speaking, in the church organizations (Rom. 12 : 6-8 ; 1 Cor. 12 : 28 ; Eph. 4 : 11).

The apostles (see Rev. ch. 2 : 3) and prophets possessed extraordinary and distinct gifts in the churches. They were raised up by the Holy Spirit, or appointed and commissioned by Jesus Christ in person, for special purposes, and openly called to the work assigned them (Luke 6 : 13 ; Acts 1 : 26 ; 21 : 9 ; Rom. 1 : 1 ; 1 Cor. 1 : 1). Their duties were of a temporary not permanent character, nor were they accountable to the churches ; for they labored under the special guidance of the Holy Spirit (Acts 2 : 4 ; 2 Cor. 12 : 12 ; &c.).

The evangelists, as their name imports, were public teachers and preachers of the Gospel, who were located as pastors in particular churches, as Philip at Caesarea (Acts 21 : 8) ; they held the office of presbyters or elders (1 Pet. 5 : 1, 2 ; John 1), as Timothy at Ephesus (1 Tim. 1 : 3 ; 2 Tim. 4 : 5) ; or they were traveling missionaries (Mark 16 : 15 ; Acts 17 : 10 ; 2 Cor.

1 : 19). They were not officers in the churches, nor were the churches obliged to accept their labors against their consent (2 Cor. 1 : 24 ; 7 : 2 ; Rev. 2 : 2). The evangelists were moved to take upon them the work of the ministry of the Gospel, by the Holy Spirit, and were commissioned by the laying on of the hands of the presbytery (a council consisting of other evangelists, and the bishops of the churches) ; and of course their commission could be suspended (Acts 12 : 38), or revoked only by the authority who appointed them (Mark 9 : 39 ; 1 Tim. 1 : 3).

NOTE.—This being the order and organization of the primitive churches, it follows that clerks, committees, agents, synods, abbots, priests, cardinals, popes, and the whole rabble of pretended officers, societies, and authorities, existing in the churches of the present day, are inventions unknown to the apostles and the churches of their times. They are the offspring of the pride and usurpation, the indolence and sloth, of later and more corrupt ages.

Having thus briefly defined the powers, officers, and duties of the churches, we proceed to inquire what we are to understand by the “angels of the churches?”

These words must be interpreted in one or more of the following ways : 1st. The prevailing spirit or influence of each of the churches is personified ; or,

2d. There are unseen spirits, which watch over the destiny of the body of the church, and are held responsible for its acts ; or,

3d. “The angels of the churches” are the characteristic influences of all the churches at some particular ages of the world, either before or since the Christian era, or both ; or,

4th. They are an extraordinary or distinct order of officers ; or,

5th. The churches are regarded in their corporate capacity ; or,

6th. The angels of the churches are the usual representatives or officers.

And 1st. Were they the prevailing spirit or influence of each of the churches personified? or, 2d. Are there unseen spirits who watch over the destiny of the body of the churches, and who are held responsible for their acts? or, 3d. Are they characteristics of the churches at particular ages? In reply to these queries, it may be said that no one will seriously pretend that God has left the churches to the guidance and care of wicked spirits; nor does the idea, that there are unseen spirits of any kind that watch over the destiny of the churches, responsible to Jesus Christ for the influence, conduct, or character, of the body, seem to have much to recommend it, because that would be like holding one creature responsible, and under obligation to repent for the acts of another, over whom it had no power of control. Whatever may have been the views of men prior to the Christian era, and notwithstanding the discussions of later times, there is nothing in the Scriptures of the New Testament, or in the light of the Gospel, that indicates that the churches are in any wise accountable to angels commissioned to dwell among them (Rev. 1 : 4).

There is nothing in the nature of good and holy angels, or in their conduct, revealed to us, consistent with this language used in either of the letters to the seven churches. How, for instance, in the letter to the angel of the church of Ephesus, would this language apply to a holy one: "Remember, therefore, from whence thou art fallen, and repent!" Or this, in the letter to the church of Smyrna: "Fear none of those things which thou shalt suffer. Behold the devil shall cast some of you into prison!" Consider also the promises to those who overcome. Nor are the threatenings or promises any more applicable to the impersonation of a particular influence. It is not, therefore, an unseen spirit, or a prevailing influence, that is addressed.

Can we say, then, in the 4th place, that the angels of the churches are an extraordinary or distinct order of

officers? This question may be understood in two lights: either as having reference to the apostles and prophets, whom some consider as officers extraordinary in the churches, or of that rabble of pretended officers who have usurped the places and appointments of Christ. Of these, the first cannot be intended, for they were never officers in the churches; they were only gifts for temporary purposes, and, acting under the immediate influence of the Holy Spirit, would not be subject to such reproofs; and after their day, if they were meant, the council and commands directed to the angels of the seven churches would be nugatory and void, and the threatenings or promises of no avail.

Nor are the angels addressed those pretended officers who have usurped place and standing in the churches; for some of such are distinctly pointed out as "liars" (ch. 2 : 2) and seducers (ch. 2 : 20), whom the angels merely "suffered," or could "not bear." And it would be inconsistent in the Head of the Church to recognize such pretenders as the messengers or angels of the churches. It would impeach his wisdom as a legislator, for not having appointed officers enough to meet the exigencies of the church, or to carry out his designs. Such an argument would indicate that he had left the church, in the plenitude of her wisdom, to legislate for herself; and the members, in their ambition and pride, to invent posts of honor and profit, while he was bound by their decrees, and became responsible for their acts! But this would derogate from the purity and majesty of Christ; nay, he rebukes and reproveth such pretensions, and abhors their works.

5th. Are we to understand by the angels of the churches that the churches are regarded in their corporate capacity? We answer no. For although a corporation aggregate may as a body exist with perpetual life, and although, in some of the letters, the angels are considered as in a divided state (ch. 2 : 10 ; 15,

24; ch. 3: 4), yet the angels of the churches are no where considered as the churches, but the candlesticks are the emblems of the churches, and the angels are something else.

6th. Are the angels of the churches the usual representatives or officers of the churches? The affirmative of this seems to be the only proper construction which can be placed upon the term angel in this place; and when we consider more at large the nature of their offices and the duties enjoined upon them, this construction will appear still more applicable. The elders or bishops, and deacons, were chosen by the whole body alone, or concurrently by the church and presbytery, and commissioned by the latter. The deacons were to take charge of the temporalities of the churches and the support of the poor members (Acts 6: 2-3), and to pay those who labored with them in preaching the Gospel. (Rom. 15: 27; 1 Co. 9: 11.) The bishops were to take charge of the spiritualities of the church; to instruct the members, their children, and others who were willing to receive instruction in the Gospel, and to settle difficulties among brethren. But they could neither receive nor exclude members without the consent of the body. The officers, considered in this light, become a board of trustees and directors, acting as in a corporate capacity; and, as such, there seems to me to be nothing in the letters to the seven churches inconsistent with it; nor, in any other light, can those letters be consistently explained.

The angels of the churches are therefore the officers of the churches, in their power of succession or corporate existence, and the letters are directed to them as the messengers of the churches, for the consideration of the whole church, and are intended for the general benefit of the whole body. For we know that the officers of a corporation can exist as the agents or advisers of the body, as officers acting upon a limited discretion, responsible to the body itself, and

as such, be the messenger or angel of the body. The officers of a church may, in reason, therefore, be held responsible and answerable for their conduct, both to the church and to Christ.

CHAPTER II.

1. LETTER TO THE ANGEL OF THE CHURCH OF EPHESUS.—8. SMYRNA.—12. PÉRGAMOS.—18. THYATIRA.

VERSE 1.—Unto the angel of the church of 'Ephesus write : These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

Angel of the church (see ch. 1 : 20). The officers of a church are, in their collective, corporate capacity, the angel or messenger of the church. They were so without further appointment, or instruction, by virtue of their office ; and, on the same principles, and for the same reason, that governors of states and generals of armies are the agents and servants of their respective departments and commands. (2 Cor. 8 : 23.) These were the permanent and standing agents and messengers of the churches ; others, it appears, might be temporarily selected for some purposes (1 Cor. 16 : 3).

Ephesus. At the time of John, the city of Ephesus was the metropolis of Western Asia. The city was of great extent and very populous, containing, it is reported, many thousands of inhabitants, and some of the most splendid edifices in the world. But it has shared in the revolutions of human affairs, and is now a heap of ruins. Most writers confound the history of the church with that of the city ! Only a few historical fragments of this church remain ; some portions of these are traditional, and if not fabulous, extremely

¹ Ch. 1 : 11, 13, 16, 20 ; Zech. 4 : 2 ; John 10 : 28, 29.

doubtful. All that we know of this church's history is, that it was planted by Paul, and grew in a few years to a large and flourishing congregation (Acts 18 : 19 ; 19 : 1-7 ; 20 : 17, &c.). They were blessed with the ministry of some of the most conspicuous lights of the first century (1 Tim. 1 : 3). Afterwards, the church became corrupted, but not so early as some others. It continued to have accessions in numbers, but declined in spirit (Rev. 2 : 4), until during the third century, when its history became mingled with the civil and political revolutions of the city, since which little is known of the church further than that it has ceased to exist.

Holdeth the stars in his right hand. The stars are the angels of the seven churches (ch. 1 : 20). He holds them in his right hand—under his absolute protection and dominion.

NOTE.—Star is here emblematical of a church officer (see ch. 6 : 13 ; 9 : 1, &c.).

Walketh in the midst of the candlesticks. Jesus walks as a watchman in the midst of the churches, and every member is recognized, his heart inspected, and his work known.

NOTE.—An opinion has been held by some that the *names* of the seven churches are emblematical or allegorical, and that they are descriptive of seven different eras or states of the Christian churches, from the time of John to the second coming of Christ and the end of the world. They think that the state of the Ephesian Church represents the declension succeeding the apostolic times ; that of Smyrna, the church under the persecutions of the Roman Emperors ; Pergamos, the time of Constantine and his successors ; Thyatira, the darkest and most superstitious times preceding the Lutheran reformation (see ch. 18 : 1) ; Sardis, from the reformation to the reign of Christ ; Philadelphia, during the reign of Christ, or the millenium ; Laodicea, from the millenium to the end of the world. Ecclesiastical history does not seem to me to justify this arrangement (see ch. 3 : 22).

VERSE 2.—I know thy works, and thy labor,¹ and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars.

VERSE 3.—And hast borne, and hast patience,² and for my name's sake hast labored, and hast not fainted.

Canst not bear them that are evil. A strict discipline characterized this church, so that their morals were untainted.

Hast tried them which say they are apostles and are not. At that early day, during the lifetime of the apostles, others sprung up who claimed in the churches the powers and rights of apostles, and whose pretensions had to be tried by the churches (Gal. 5 : 12 ; 2 Thes. 1 : 6, &c.), and their right and power to do so are here distinctly recognized by Christ. An apostle was one who was appointed by Jesus Christ in person (1 Co. 9 : 1 ; ch. 1 : 20), to be an infallible teacher of the Gospel (Mat. 16 : 19 ; 18 : 18 ; John 20 : 23). The apostles were endowed with the gifts, common in the early churches, of speaking in different languages, of working miracles, of prophesying, expounding the Scriptures, and, in some instances, of discerning the minds of other men. While they had authority, therefore, to declare in the name of Christ the laws for the internal regulation of the churches, and the principles upon which men might be saved, they had no authority over the members of the churches, nor could they enforce their decrees without the churches' consent (2 Cor. 1 : 23, 24 ; 10 : 8) ; and although they sometimes exercised a general supervision of the infant societies they had planted, it sprang from paternal affection and personal desire of their welfare, not from official trust or authority over them (2 Cor. 7 : 12 ; 2 Cor. 8 : 16 ; 11 : 28).

¹ Ps. 1 : 6 ; Matt. 7 : 23 ; 2 Cor. 11 : 13 ; Gal. 1 : 7 ; Eph. 4 : 14 ; 1 Tim. 2 : 19 ; Heb. 6 : 10 ; 2 Pet. 2 : 1 ; 1 John 4 : 1 ; also vs. 9, 13, 19 ; ch. 3 : 1, 8, 15.

² Gal. 6 : 9 ; Heb. 12 : 5 ; Rev. 1 : 9 ; Luke 18 : 1.

In addition to these general powers and qualifications, the apostles were endowed with an extra and special power, which was extraordinary in its character, but temporary in its duration, and which no other men ever possessed. It was to confer upon others, by the imposition of hands, the gifts and powers which the Holy Ghost had conferred upon them (Acts 8 : 14, 17 ; Rom. 1 : 11). This power to confer the gifts of the Holy Spirit, was restrained to the apostles (Acts 8 : 18), and ceased with them. Extra spiritual gifts ceased, therefore, with the converts of the apostles, and, of consequence, those miracles have been unknown to the world since their days. Faith, hope, and charity, have been the permanent graces of later churches (1 Cor. 13 : 13).

Hast not fainted. The Ephesian church had persevered in the outward and visible works of Christianity with an integrity and constancy which elicited high commendation from Jesus himself.

VERSE 4.—Nevertheless, I have somewhat against¹ thee, because thou hast left thy first love.

Against thee. Good works, an unexceptionable deportment, and a strict church discipline, with a heart that cannot bear them that are evil, are not sufficient recommendations in the sight of Christ. He requires love. Without charity we are nothing. Faith in the doctrines, knowledge in Scripture truth, good works with morality, are indeed praiseworthy ; but to do good to men, and to hate vice, are very different things from love to Christ.

VERSE 5.—Remember therefore from whence thou art fallen, and repent,² and do the first works ; or else I will come and remove thy candlestick out of his place, except thou repent.

Fallen. The angels are to the churches what the star or flame of a lamp, as seen at a distance, is to the

¹ 1 Cor. 13 : 2 ; Phil. 1 : 9 ; 1 Thes. 4 : 9 ; 2 Thes. 1 : 3 ; Heb. 6 : 10.

² Matt. 21 : 41 ; ch. 3 : 3, 19.

lamp-stand. The star is upheld and supported by the candlestick, the candlestick is enlightened by the star; so the officers of a church are upheld and sustained by the church, while they are the guides, the glory, the light, and the shepherds of the flock. If the star or flame of the lamp is extinguished, its praise and usefulness are departed; so, if the angels of the churches are perverted or seduced, the churches are distressed and the members are scattered abroad. But our principles may be firm, our zeal constant, our labors abundant, even when there is a departure from our first love. If this denotes a religious delinquency, a moral decline, a fall, what must be the state of those whose love and works have all departed! what must be the state of that church whose works are perverse! Better far to be without works than to do evil.

Or else I will come, &c. The Ephesian church is said to have continued in an apparently flourishing state, for some years after this. The prediction was conditional. If the terms of forbearance, "Repent, and do the first works," had been complied with, the execution of the threat might have been delayed if not entirely abandoned. Although it was for a time delayed, yet the church forgot the admonition, became corrupt, and repentance and charity found none to preach, and few to practice their graces. God accomplished the final ruin of the city by the Ottomans, A. D. 1312. But where do we find the history of the church? The angel of the church has fallen, the candlestick is removed out of its place, the desolation is complete; the city is without an inhabitant, and the church no longer exists.

NOTE.—Jesus Christ said he would "come" to do this. The candlestick is certainly removed out of his place at Ephesus. Christ has therefore "come" in one sense of that word. But he came by a course of Providence. This language is common to Scripture. But there is a special, personal, visible (2 Th. 1: 7) com-

ing which is promised and yet future (Jude 6; Matt. 26 : 64; Rev. 1 : 7).

VERSE 6.—But this thou hast, that thou' hatest the deeds of the Nicolaitanes, which I also hate.

Nicolaitanes. They were a religious sect. The peculiarity of their tenets is unknown. Their errors, whatever they might have been, were by some churches considered so unimportant that they admitted them to fellowship (see v. 15).

Hatest. It is proper to hate evil both in doctrine and practice. A distinction is made between the sect and their vices. The Ephesians hated their deeds.

VERSE 7.—He that hath an ear, let him hear² what the Spirit saith unto the churches, To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.

He that hath an ear, let him hear. The largest religious liberty is here proclaimed to the world. "He that hath an ear," is commanded to listen and hear for himself, not for another. If any one would prevent another from hearing, to him the command is, "Let him hear." I say this liberty is proclaimed to the world. The letter is to the angel of the church, but the privilege of hearing what the Spirit saith unto the churches is granted to any one that hath an ear.

NOTE.—"He that hath an ear" is seven times repeated in Scripture; and "he that hath ears," eight times.

Will I give to eat of the tree of life. Without a right, Jesus could not give of the tree of life. Without omniscience he could not know who obeys him.

REFLECTIONS.—The instruction to be gained from the letter to the Ephesian church is worthy of atten-

¹ 2 Chr. 19 : 2; Ps. 26 : 5; 2 John 9 : 10; Rev. 2 : 15.

² Gen. 2 : 9; Matt. 11 : 15; 13 : 9, 43; ch. 3 : 5, 12, 21; ch. 13 : 9; 21 : 7; 22 : 2, 14.

tion. They maintained the order and discipline of the church in the name of Christ. They were abundant in works, but failed in the spirit of *love*; but in *hatred* to evil "deeds" they were commended. We may, therefore, premise that God is very jealous that the things he has commanded should be done, as well in the spirit he approves of, as in the manner he prescribes. In this he is unchangeable. A prophecy may be fulfilled, in perfect accordance with the determinate counsel and foreknowledge of God, and be wickedly done (Acts 2 : 23 ; Luke 22 : 22). Men may do their duty and do it wickedly (1 Cor. 11 : 29). The delivering up of Jesus Christ to death was an act of love (John 3 : 16), done through the determination of the Father to glorify the riches of his grace in the salvation of men. The time (Dan. 9 : 26), the manner (Ps. 2 : 1, 2 ; Isai. 5 : 3), and objects of his death were before distinctly foretold, and it must needs be fulfilled (Acts 1 : 16); but the ready and willing instruments of God's will excited his serious displeasure. No well informed believer of the Scriptures, will deny that it is every man's duty to repent of sin (Acts 17 : 30), and to keep the ordinances of the Gospel by separating from the world, submitting to baptism (Mark 16 : 16), and often approaching the communion in remembrance of the death of Christ. While, therefore, it is his duty to keep the feast of the eucharist, it is equally his duty to keep it properly, and observe the necessary preparation, or by eating (which is his duty) he condemns himself (1 Cor. 11 : 29). Nadab and Abihu were made examples of this when they offered strange fire before the Lord (Lev. 10). They made their offerings with the censer, the consecration, on the day, at the time, place, and manner of the appointment. All seemed to have been right as then ordered (Lev. 16 : 1), except the fire. So may we make our offerings in time, place, and manner, and yet be deficient in fire or spirit. How much more gross must be the deficiency

when the manner, time, or substance of the offering is also lacking!

1st. Jesus Christ was crucified in all things as the Lord had prescribed, but through a wicked zeal and a wrong heart, the whole was a work of sin. If all these things might be done wrong, and the intended virtue of them perverted, why not every other religious ordinance? Who will answer for the perversion and levity with which baptism is assailed? It is an ordinance of God, enjoined by the authority of the Father and Son, and Holy Spirit (Mark 16). All that is necessary for its right performance is as plainly declared in Scripture as it is concerning the Lord's supper. We do well to be serious in these things. If we would be "blessed" (Rev. 1:3) in "keeping" the prophecies and councils of God, we who "have ears" must not only "hear," but take heed how we hear; and do only those things which God approves, and in the manner and spirit he ordains, as well as at the time he has set, and under the circumstances he has required.

2d. We have occasion to reflect how soon the early churches departed from the simplicity and purity of the Christian faith. Even in the lifetime of the apostles they had divided into sects, taken names, and corrupted themselves, not only at Ephesus and Pergamos, but also at Corinth (1 Cor. 1:12), and throughout Galatia (Gal. 3:1) and other countries. They were turned from the obedience of the truth, and neither persecution nor reproof was able to restore them. These assertions cannot be denied. What confidence can be placed in the opinions or practices of those "fathers" who have departed so widely from the simplicity of the Gospel? How much less are they to be credited, who, knowing these facts, deny them for the sake of supporting a party or traducing a sect! (See ch. 9; ch. 13.)

NOTE.—See *Mosheim Eccl. Hist.* cent. 2, part 2;

ch. 3, sec. 15; cent. 3, part 2, ch. 3, sec. 10, 11; cent. 4, part. 2, ch. 3, sec. 16, where he accuses Ambrose and Hilary, Augustine, Gregory Nazianzen, and Jerome, of holding the maxim, "that it was an act of virtue to deceive and lie, when by such means the interests of the church might be promoted." Even Origen and Clement are accused by him of "surprising their adversaries by artifice, and striking them down, as it were, by lies and fiction;" and yet he relies upon such testimony to sustain charges of misconduct and heresy against their opponents, and as a guide in church history!

VERSE 8.—And unto the angel of the church in Smyrna write: These things¹ saith the first and the last, which^a was dead, and is alive.

Smyrna. The city of Smyrna was situated about forty-six miles north of Ephesus. It is still celebrated for the number, wealth, and commerce of its inhabitants. It contains at present a population of about 100,000.

First and last. This is a title of Jehovah (Isa. 41: 4), and is here applied to Jesus Christ, who was dead and is alive.

VERSE 9.—I know thy works, and tribulation, and poverty (but thou art rich),² and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

I know. The exact state of this church was fully known to him "who was dead and is alive," even to Jesus. Their worldly poverty and distress did not prevent his sympathy, or pervert his judgment. He still valued them according to their moral worth. No Christian should ever think meanly of himself on account of worldly poverty. Wealth will indeed give

¹ Isa. 41 : 4 ; 44 : 6 ; 48 : 12 ; ch. 1 : 8 ; 11, 17, 18 ; 22 : 13.

^a "Who was dead."

² Matt. 6 : 20 ; Luke 12 : 21 ; Rom. 2 : 17-28 ; 9 : 6 ; Gal. 6 : 12 ; Phil. 3 : 2 ; 1 Tim. : 6, 18 ; Jas. 2 ; 5 ; vs. 2, 19 ; ch. 1 : 9 ; 3 : 1, 8, 15.

currency and influence among men, but it is lightly esteemed by him who judgeth the heart (Mark. 12 : 41-44; Matt. 6 : 33).

Blasphemy. In Scripture, the Jews are more than once reprimanded for blasphemy. It seems to have been a trait peculiar to them to delight in blaspheming the name of Jesus Christ, and compelling his followers to do so; for this, Jesus had himself before denied their legitimacy.

Are the synagogue. Christians are said to be the temple of God (1 Cor. 3 : 16; 2 Cor. 6 : 16), and of the Holy Spirit (1 Cor. 6 : 19); so here the Jews are not said to be of the synagogue of Satan, but the synagogue itself.

NOTE.—Possibly the great number of demoniacs among the Jews, in the days of Jesus and his disciples, may here be referred to, and intimating that they were possessed more than any other nation.

VERSE 10.—Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be¹ tried; and ye shall have tribulation^a ten days. Be thou faithful unto death, and I will give thee a crown^b of life.

NOTE.—This is directed to the angel in the singular, “thou,” saying, Fear none of those things which *thou* shalt suffer; and yet the plural is also used, “shalt cast some of you into prison,” showing plainly that he spoke to the officers, that through them the whole church should hear and be advised. This agrees with ch. 1 : 11, where John is ordered to write what he should see, and send it “unto the churches.” In this verse also we have a recurrence of an expression similar in construction to that in ch. 1 : 7, comprehending a plurality in unity.

Fear none of those things which thou shalt suffer.

¹ Matt. 10 : 22; 21 : 13; 1 Cor. 9 : 25; 2 Tim. 2 : 5; 4 : 7, 8; James 1 : 2, 12; ch. 3 : 11; 22 : 5; ch. 8 : 1; 9 : 5, 10, &c.

^a Affliction.

^b The crown.

There is no reproof in this letter to the church in Smyrna. They are encouraged to faithfulness and boldness in their religion by being reminded (v. 8) that Jesus had suffered, but "is alive," and if they suffered death they should receive a "crown of life." He further assures them that, to try them, some should be cast into prison, yet it would be done by the devil, both his enemy and theirs, but their tribulation should be of the comparatively short continuance of "ten" prophetic "days," or ten years, common time (see ch. 8: 1, &c.). The consequences of this persecution must have been felt long afterwards, and have been of great importance to that or other churches, to need such a marked notice from Jesus Christ. He intimates that the persecution was already begun, and by Jews—"the synagogue of Satan," v. 9, and would continue yet *ten years*.

Ten days. There is no record in history which goes to show that this church suffered ten days, or ten years, while other churches were at rest. They are warned, or at least the persecution is described as open and violent, supported by law, or the prisons could not have been used by the Jews, who were instigated by the devil (v. 9). It is a well-established maxim, that "what one does by another he does by himself." But, in doing a wicked act by another, both parties may be guilty; and even in a good act one of the parties may be criminal. As in the case of Christ's death, it is said that "God spared not his own son, but freely gave him up for us all" (Rom. 8: 32). Now, it is manifest that this act on the part of God will bear legal investigation, and be approved of justice in a court of equity, or God could not be just and justify the ungodly (Rom. 4: 5). For if the premises be wrong, the actions based upon them cannot be right. If the foundations be destroyed, what shall the righteous do? But, although God was just in it, yet the actors were criminal. So in those trials at Smyrna; the object of

God in permitting them is good and salutary (1 Pet. 1: 7; Heb. 12: 8), but the instigator and his emissaries are evil.

When we take into consideration the time necessary to frame and promulgate a law, or even an arbitrary edict, the hesitation and discussion that must precede the deliberate violation of a public statute by a well-informed Christian, the arrest, conviction, and punishment of such as should, from convictions of duty, disobey the law, ten literal days would scarcely seem sufficient to accomplish such an end. Nor could the ebullitions of a mob, or the violent proceedings of magistrates acting without law, which should last but ten days—the actors in which might afterwards be brought to justice—be magnified into sufficient importance to become the subject of a special prophecy, or extra spiritual admonition to a particular church, since all the churches and all Christians have been liable to suffer such things from the time Christianity was first published to the present. It would therefore appear most probable that the Christians at Smyrna were encouraged to steadfastness in contemplation of a public edict, the execution of which should be severely felt in that city. Whether this was the persecution of the Emperor Domitian, A. D. 81 to A. D. 96, or Dioclesian, A. D. 304, or of Constantine, A. D. 325, is not definitely settled by the partial and indefinite histories of the times.

The “ten days” mentioned in this verse, is the first instance of specific prophetic time definitely stated in the Revelation. The terms “quickly,” “shortly,” and “the time is at hand,” have before occurred as prophetic, but when the eras which are intended by these expressions should commence, how long continue, or when terminate, is entirely unknown. The expressions, “half-hour,” “day,” “month,” “year,” and “times,” occur in the course of this prophecy. When any period in either of these times is distinctly marked,

and its exact meaning ascertained, we may safely conclude that every corresponding epoch, whether longer or shorter, will bear a corresponding relation to the whole and to each of the others, that that particular one does to the text. That is: a prophetic day will bear the same proportion, in the duration of its fulfilment, to a prophetic month, that the month does in its duration to the time of its fulfilment; e. g., the duration of a prophetic day is the thirtieth part of a prophetic month; and the month, the twelfth part of a year, and *vice versa*. Now, if in any given prophecy of the same class, we can ascertain the length of time consumed in the fulfilment of a prophetic day, or year, we can also judge, by comparing this result with any other specific time, the duration required for its fulfilment. Well, it has been ascertained that the time required for the fulfilment of some prophetic eras is 360 times as long as the period mentioned in the text where they occur. That is, a prophetic day denotes 360 days, or one year of common time, and a prophetic year stands for 360 years of common time. This has been ascertained by comparing certain distinct prophecies of the Old Testament Scriptures with the history of their fulfilment. It was said by Daniel (ch. 9: 25), that from the going forth of the commandment to restore and rebuild Jerusalem, to the Messiah the Prince, should be seven weeks, and threescore and two weeks, making sixty-nine weeks of seven days, each equal to 483 prophetic days. By a reference to history we ascertain that this was literally fulfilled in 483 years common time, being a year of common time to a day of prophetic time. We shall also see that this mode of interpretation holds good in the unquestionable fulfilment of all the prophecies of the Revelation to the present time. The only exceptions in Scripture are Isa. 23: 15; Jer. 25: 11; Dan. 9: 2; Eze. 29: 11; but these were either of another class of prophecies, or explained at the time of their utterance (See ch. 11: 2; ch. 13: 5, &c.).

VERSE 11.—He that hath an ear, let him hear¹ what the Spirit saith unto the churches; he that overcometh, shall not be hurt of the second death.

Let him hear what the Spirit saith. The first Adam was made a living soul; the second Adam, a quickening spirit. In that character he here speaks, or the Father, who gave him this Revelation, is called “the Spirit” (see ch. 1 : 1; 2 : 7).

Second death (See ch. 20 : 6, 14).

REFLECTIONS.—If we would obey the commands to hear, we must also overcome. The command must be kept with a desire of pleasing God, with a faithful heart. If we would have the works of obedience meritorious in justification (James 2 : 24), they must also be the works of faith. They must be done with holy intentions; with love to men and faith towards God. We must not infringe upon any other requirements of the Bible, or neglect them. In our obedience we must not injure others, or designedly do them any thing we would not willingly have them do to us. We are to consider the circumstances in which we are placed: our duty to others, their rights as equals, or sovereigns, their conditions as men, the services or honors due them, and our own accountability. Two men may have similar rights, but no two can enjoy identical ones at the same time. Two men may have the right of preserving their own lives at the same time, but the preservation of my life is not identical with the preservation of another man's. Every man has the right, and it is his duty, to search the Scriptures, and hear for himself what the Spirit saith unto the churches. This he can do without infringing upon the rights or duties of another. But with the duty enjoined, perfect freedom is proclaimed. No one is compelled to hear, nor is any one commanded to make him hear. For a breach of duty, or abuse of freedom, in this case, he is held

¹ Matt. 11 ; 15; 13 : 9; v. 7 ch. 3 : 6; 13 : 22; 13 : 9; 20 : 14; 21 : 8.

accountable to him who proclaims the sayings of the Spirit—to him who “was dead and is alive.” If, therefore, I abuse my liberty, the fault is my own; I am answerable to God. If, in the abuse of my liberty, I infringe upon another man’s rights, I am answerable both to him and to God. No man, therefore, whether he be a ruler or citizen, can compel my duty to God, for that is assuming the prerogatives of the Almighty; but he may compel my duty to himself, for that is his right.

Rights may be in parcenery, but when one’s rights are defined they are his exclusively. Rights to a highway may be mutual, but the occupancy by one bars the right of every other man to the same place at the same time. Rights do not conflict. My rights are limited, and bounded by the rights of every other man, and the rights of every other man by mine. Rights that are alike, or mutual, can never conflict. If claims conflict, some of them are unjust. If there is war or conflict, it is an abuse of freedom, not a conflict of rights. The Revelation proclaims to every one a marked and clearly defined right to hear the word of God and to worship him. No one has a right to compel; none to hinder. If we hinder, we usurp his rights and disobey the injunction, “let him hear.” If we compel, we make him our servant, not God’s. If, from obedience to the laws, or respect to the customs of a country, I conform to religious worship, I become a servant of the law, a slave to custom, not the freeman of Christ. To “suffer,” to be “cast into prison,” and to “have tribulation,” for obedience to God, would be virtues on the part of the Christians at Smyrna, for which they should be rewarded with a “crown of life.” To inflict such things, would be oppression, a violation of rights, for which the oppressors are denounced with the punishments of Satan.

VERSE 12.—And to the angel of the church in Pergamos, write: These things saith he which hath the sharp¹ sword with two edges.

Pergamos. Ancient Troy is called Pergamos by the poets, from the shape and beauty of one of its citadels, but the Pergamos of the text, now called Bergamo, was an inland city, about 64 miles north of Smyrna. It was anciently the metropolis of Mysia, and the residence of the Attalian kings. It contains, at present, a population of 15,000 or 20,000, professing various religions, Christian, Jewish, and Mohammedan.

Sword. Sword is an emblem of authority, conquest, war (Isai. 34: 5; Lev. 26: 25; Rom. 13: 4; Ps. 17: 13; Heb. 4: 12), as well as the symbol of the instruments of vengeance, and of the divine judgment (See also ch. 6: 4). The word of God is compared to a sword (Heb. 4: 12), because it is spoken by authority and enforced with decision and power.

VERSE 13.—I know thy works, and where thou dwellest, even where Satan's seat² is; and thou holdest fast my name,^a and hast not denied my faith, even in those days wherein Antipas was my faithful martyr,^b who was slain among you, where Satan dwelleth.

Satan's seat. The word rendered "seat," is in Gr. *θρόνος*; Lat., *thronus*: and signifies a throne, or kingdom; that is, the possession or exercise of any worldly or temporal power or influence, and is an emblem of power or dominion, dignity and authority. In this place it is put for the centre or vortex of idolatry.

There was anciently a famous temple at Pergamos, dedicated to Esculapius, the god of physic, which was a resort of the rich and fashionable, the invalid and

¹ Ch. 1: 11, 16; 2: 16; 19: 15, 21; Heb. 4: 12.

² Ch. 3: 1, 8, 15; v. 10; ch. 13: 2; ch. 7: 15; {21: 3; Matt. 24: 9; Acts 9: 14; 1 Tim. 5: 8; Jude 3.

^a Throne.

^b Witness.

the religious votary. The god worshipped here had the reputation of healing all kinds of disease, and even raising several from the dead. Besides the court of the kings and the temple of the god, a library of 20,000 volumes of rare and costly works, founded by Attalus, one of her sovereigns, attracted scholars from every country, men of leisure and talents, inquisitive minds and disciplined intellects. Idolatry was thus fortified by power, riches, talents, learning, antiquity, and reputation; and the city became the seat of Satan, an intrenchment from which his decrees went forth with authority, and in which he seemed to be defended against encroachments or attack. In this stronghold, in spite of martyrdom, the servants of Jesus had planted the standard of the cross, and He with his two-edged sword walked in the midst of them to chasten and defend. Idolatry is every where inseparably connected with the worship of demons. In it they are dignified and exalted, and by it both God and man are degraded.

VERSE 14.—But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balaam to cast a stumbling-block before the children¹ of Israel, ^a to eat things sacrificed unto idols, and to commit fornication.

VERSE 15.—So hast thou also them that hold the² doctrine of the Nicolaitanes, which thing I hate.

Hold the doctrine of Balaam—of the Nicolaitanes. Nicholas is the same in the Greek language that Balaam is in the Hebrew. The name signifies “the conqueror of the people.” But the Balaamites and the Nicolaitanes were distinct sects. In verse 6, he said he hated the “works,” here, the “doctrines” of the Nicolaitanes. Their peculiar tenets and works are but little known. Early historians are not agreed concern-

¹ Num. 22 : 23 ; 24 : 14 ; 25 : 1 ; 31 : 16 ; Acts 15 : 1, 29 ; 1 Cor. 8 : 9 ; 2 Pet. 2 : 15 ; Jude 11.

^a τῶν υἱῶν Ἰσραήλ, i. e., the sons of Israel.

² Numbers 25 : 5 ; 31 : 8 ; v. 6.

ing them. What is said of them, appears more like surmises and glosses upon this text, than a transcript of authentic records. It is said the Nicolaitanes assumed this name from Nicholas of Antioch, who was a Gentile by birth, but became a proselyte to Judaism, and afterwards a convert to Christianity. He removed to Jerusalem, where he was chosen "one of the seven." Whether he had any connection with this sect or not, is unknown. It is said they allowed a community of wives (but this is very questionable, and most probably a slander invented in an after age), and made no distinction between ordinary meats and those offered to idols [in this last charge they have the countenance and support of Scripture]. (Mat. 15 : 11 ; 1 Co. 8 : 8 ; 10 : 27, &c.) But whatever might have been their doctrines or works, they were inconsistent with Christianity, and displeasing to Jesus Christ.

Some of the doctrines of the Balaamites are here stated, and their pernicious consequences pointed out. Balaam was a man who figures in Scripture, and was conspicuous in his time. He was the son of Beor, or Besor, of the city Pethor, on the Euphrates (Num. 22 : 5). He himself was a professed worshipper of Jehovah, but for the sake of wealth and popularity he connived at the idolatry of others, and sold his influence to persuade the Twelve Tribes, under Moses, to intermarry with the people of the neighboring nations, thus rendering their marriages, according to the law of Moses, absolutely void (Deu. 7 : 3 ; Josh. 23 : 12 ; Neh. 13), and of consequence no better than a cloak to fornication, by which the Israelites were persuaded to gratify their paramours, in idolatry, and to eat with them those things which had been consecrated by idolatrous sacrifices or divinations, contrary to the laws of God ; in effect, confounding Jehovah and his worshippers with the gods and idolaters of the land.

Balaam, although a professed worshipper and prophet of Jehovah, calling him "my God," adopted, and

for gain, idolatrous practices, rites, and appliances, in his devotions. And, to maintain his character as a prophet, in the estimation of Balak, he condescended to the enchantments of divination. Balaam seems to have been persuaded of the truths of the religion he professed, and, in a good degree, acquainted with the character of God. But he was a man of easy religious virtue, a lover of worldly honors and wealth—one who, in our times, would be called liberal-minded—determined to pass smoothly through this life, enjoying the good things of the present time, and hoping to secure the felicity of the world to come. There was one feature in the conduct of Balaam, that has excited the surprise of some. He would persevere in his wishes against the express word of God. Balaam was self-willed, but no more so than any man who hesitates to comply with the dictates of his conscience, or conviction of duty. For neither evidence, nor miracles, nor knowledge, can add force or authority to a conscientious conviction of duty. Balaam preferred to risk the consequences of disobedience, rather than to trust the rewards of submission. When his religion and his temporal interests ran in the same channel, he was devotional and pious, but when they diverged, he pursued his present interests to the neglect of his religious profession. He loved the wages of unrighteousness. Both the Balaamites and the Nicolaitanes were professed Christians, held in fellowship by the church of Pergamos. Their errors had not appeared of a character to alarm the officers of the church, as they had at Ephesus. They attended worldly fairs and idolatrous feasts (1 Cor. 11), and under certain restrictions were guilty of fornication, which Jesus saw to be sufficient to ruin the spiritual influence of the whole body.

The term *fornication* is emblematical of spiritual delinquency (v. 21). See ch. 13.

VERSE 16.—Repent, or else I will come¹ unto thee quickly, and will fight against them with the sword of my mouth.

Repent, or else I will come unto *thee* and fight against *them* (see ch. 1: 7, &c.); and they will have for an enemy not man, who when he hath killed the body hath no more that he can do, but God. I, who have the sharp sword with two edges, will come and fight against them with the sword of my mouth. I, who have the keys of death and hell, and when I have killed the body have power to cast into hell.

Balaam was first withstood and afterwards slain with the sword.

Fight against them. This language indicates that the letter was intended, through the address of the angel of the church, for the whole congregation; and repentance was demanded, both of the officers who permitted them to remain in the church, and the delinquents who covertly remained there. If they did not repent, judgments would *suddenly* surprise them and sweep off the transgressors. Of the fulfilment of this threat, or their compliance with the demand, all that can be said is, that the history of the church is mostly lost. The city, once the seat of learning, and of which the site was in a fertile country, has lost much of its splendor. The church has fallen with the city.

VERSE 17.—He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I² give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving him that receiveth it.

Churches. It was the intention that every one should regard all that was said to each church, and for this purpose John was directed to send a copy to each (see ch. 1: 11, 19).

¹ Isa. 11: 4; 49: 2; Eph. 6: 17; 2 Thes. 2: 8; Heb. 4: 12; ch. 1: 16; 3: 3, 19; 19: 15, 21.

² Isa. 62: 6; 65: 15; Matt. 11: 15; 13: 9, 43; John 4: 32; 6: 33; 49: 58; vs. 7, 11; ch. 3: 6; 12: 22; 13: 9; 19: 12.

Hidden manna. Enlarged upon ch. 19, v. 12. Manna supplied the vast hosts of Israel nearly forty years in the Arabian desert, a sample of which was preserved among them to the reign of Solomon, a period of more than four and a half centuries, and laid up in the Holy of Holies, at the dedication of the temple.

Manna is the symbol of joy, life, and perhaps of plenty.

White stone. Stones were sometimes used in elections, as a kind of ballot, and, very anciently, among the Greeks for giving sentence in courts of judicature.

“Black and white stones were used in ages past;
These to acquit the prisoner, those to cast.”

Ovid Met. B. 15, 41.

Hence, in this light, the “white stone” is the symbol of justification.

REFLECTIONS.—What inducements were held out in this city to apostacy! what appliances to a partial worldly conformity! If, on the impulse of strong conviction, a man should attach himself to Christ, he might still, by a little condescension, screen himself from persecution, where property, reputation, liberty, life, friends, wife, children, were all exposed! Who would hold to an unseen, unrealized promise of a distant reward, at the risk of all that is dear in life, when a compliance to a seemingly unimportant request, of burning a few grains of incense, or eating a morsel of rice, would secure instant protection, advancement, and wealth? But might not such a request be complied with, and the hope of the promised manna be still retained? No, said Christ—no conformity to the world, no compliance with idolatry. He that receives the “white stone” must first overcome. Too often has this time-serving disposition prevailed among worldly-minded professors. A partial compliance with the world was a shield against persecution; modifying

the rigid austerities of Christianity, a passport to favor, and a means of gaining the good-will of numbers who will never love the plain truth, or conform to its requirements. Is the pride of the human heart subdued, or the cause of Christ advanced by this? No: it is followed by a sacrifice of true religion and a disgrace to the Christian name. It was the duty of the angel of the church in Pergamos, to reprove worldly conformity, and the church should have excluded with firmness from their communion and society, the members who embraced false doctrines or practised error. But had they done so, how soon would the cry of bigotry and intolerance have been heard on all sides, from the liberal ones! "Union, union, down with the bars," would have pealed from the Balaamites to the Nicolaitanes, and the city would have been filled with their complaints. But if Christians would retain the approbation of God, they must often risk the denunciations of men.

VERSE 18.—And unto the angel of the church in¹ Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire; and his feet are like fine brass:

VERSE 19.—I know thy works, and charity, and² service, and faith, and thy patience, and thy works; and the last to be more than the first.

Thyatira. This city was about 48 miles eastward from Pergamos, and 33 west of Sardis, situated near the river Lycus. Its ancient name was Pelopia. This was the city of Lydia spoken of in Acts 16:14. The city is now as formerly celebrated for its manufactories of purple and scarlet which are sent to Smyrna for sale. It is an inconsiderable place of between two and three thousand inhabitants.

Charity. The Ephesians, who had left their first love, could not bear them that were evil (ch. 2:2).

¹ Ch. 1:14, 15, 20; Matt. 3:17; Luke 1:35; Acts 8:37; Rom. 8:32.

² 2 Cor. 9:1-12; ch. 1:9, 3; 1:8, 25.

The Thyatirians, who held their love, were rich in service, faith, and good works, could bear with the wicked and suffer them to remain in the church (see v. 20).

VERSE 20.—Notwithstanding, I have a few things¹ against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Seduce. Was the Book of Revelation written before or after the first Epistle of John? (See 1 John 2 : 26.)

Eat things sacrificed to idols. We know that meat commendeth not to God (1 Cor. 8), for neither if we eat, are we the better; nor, if we eat not, are we the worse. But if we eat things sacrificed to idols with conscience of the idol, our consciences being weak are defiled. Or if we eat things consecrated to idols, knowing that the idol is nothing more than a vain imagination, and give thanks to God the Father, of whom are all things, for the provision set before us, and none others are present who reverence idols, we do not then commit sin. But if others are present who reverence idols, and, by our conduct, they are led to mistake our motives, we sin not against God, to whom we have given thanks, but against the weak conscience of the spectators, which, if we were aware of it, would be unlovely and uncharitable in us. We give occasion for them to stumble, and embolden their consciences to persevere in idolatry, and harden them against repentance. The principle involved is this. If by thus eating we falsely or truly confess that we ourselves believe in idolatry, or if by thus eating we persuade others to believe it, or fortify them in the belief, we commit sin, even though by this deception we screen ourselves or others from perils or loss. But

¹ Ex. 34 : 15; 1 Kings 16 : 31; 2 Kings 9 : 7; Acts 15 : 20; 1 Cor. 8 : 9; 10 : 19, 20.

if we proceed a step further, and, pretending to be prophets and prophetesses, eat in the name of God and the Lord Jesus, the wickedness is doubly aggravated by seducing others, under the pretence that he approves and sanctions it, thus confounding him with idols, and making him a party to our faults and responsible for our sins. This last seems to have been the case of the seducing Jezebel of Thyatira.

Jezebel. The Jezebel we read of in first and second Kings, was the daughter of Ethbaal, king of Sidon, and wife of Ahab, king of Israel. She was a worshipper of the goddess Ashtoreth, to whom King Solomon prayed or offered sacrifices (1 Kings 11: 5, 33), and a patroness of the worshippers of Baal. She resisted the worship of Jehovah and murdered some of his adherents, but zealously promoted idolatry. She was killed by being thrown from a chamber window and trampled under foot by Jehu's horses.

Some of the features of Jezebel's character, which appear most clearly delineated, are, that, being a female, her sex should have inclined her to modesty and tenderness, but she was bold and cruel; she was an alien in Israel: she should therefore have been gentle and retiring, but she was masculine and forward; her husband was her lord and king: she ought to have been obedient and submissive, but she aspired to govern and control him; her worship differed from the religion of the land, yet she enjoyed liberty of conscience: with this she ought to have been satisfied, but she attempted to restrain the religious rights of others; she was at liberty to recommend her religion by arguments drawn from the good results of its practice and the purity of its doctrines, but she chose to seduce and corrupt the worshippers of Jehovah, and to shackle and govern the religion of the state; while privileged with the free exercise of her own natural rights, she harassed, imprisoned, and oppressed the innocent and defenceless; rich and haughty, she

robbed the poor and meek; and on the whole, she seems to have been wicked, artful, daring, bold, and aspiring. A woman of haughty and masculine deportment, ruthless and persevering in hatred, enthusiastic and corrupt in religion, and a stranger to tenderness—her name is used as a symbol of cruelty, wickedness, and idolatry. But all these traits of depravity do not seem to have blackened the character of the prophetess of Thyatira. There is a tradition that she was the wife of the pastor of this church. This is possible, but the proof is too slender to gain our credence. She seems to have resembled the Nicolaitanes and Balaamites of Pergamos in her conduct, but at heart an idolatress or atheist. Her seductions were under the mask of pretended inspiration. She seems by sly and insidious approaches to have seduced and corrupted those over whom she could obtain an influence. Her ambition was to control the servants of Christ and raise up a party of followers or children in the church. She evaded the common rule, which, under the regulations of the Gospel, prohibits women from teaching in the churches, by assuming a direct inspiration, an authority independent of the Scriptures, and, as she alleged, from God himself. Her followers had become a sect in the church, and Jesus made it a matter of complaint and strong protest, that they were allowed to remain there. In the doctrines of the mad prophet, Balaam, of Pergamos, and the prophetess of Thyatira, we see the first glimmerings of the woman of Babylon (ch. 13 and ch. 17). How, and in what form, wickedness showed its first workings in the church, and by what means, all Asia, and at length Africa and Europe, were turned away from the Gospel (2 Thes. 2 : 7 ; 2 Tim. 1 : 15).

VERSE 21.—And I gave her space to repent of her fornication, and she repented not.¹

¹ Jer. 8 : 8, 9 ; Ez. 23 : 37.

I gave her space to repent. Jesus is exalted to give repentance, but when it is offered, it seems it may be rejected. God will not compel an acceptance of his gifts (see v. 14).

VERSE 22.—Behold, I will cast her into a¹ bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

Cast. The threat is peremptory that he will cast *her* into a bed of tribulation, because he had already given her space for repentance, and she had refused to repent in the time given her; but to the sect of her followers it is conditional: if they repent they shall not be cast in with her. In the letters to Ephesus and Pergamos, the direction to repentance is to the angel of the churches; here, it is to the sect.

VERSE 23.—And I will kill her children² with death, and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.

I will kill. The great principle here determined is, that the deluded followers of false teachers are liable to the same punishments as their seducers. If the blind lead the blind they shall all fall into the ditch. But in this case, the leaders are not themselves blinded (see ch. 9, fifth trumpet). They are threatened with tribulation—the children with death. But none besides Him who searcheth the reins and hearts, has a right to take life for the delinquencies of religious worship.

Death. Death is here something more than bodily dissolution. Natural death they should all suffer, whether they repented or not. But this word is em-

¹ Job 33 : 19 ; Ps. 41 : 8 ; Isa. 28 : 20 ; vs. 5, 14.

² 1 Sam. 16 : 7 ; 2 Chr. 6 : 30 ; Ps. 7 : 10 ; 62 : 13 ; Jer. 11 : 20 ; Matt. 16 : 27 ; John 2 : 24, 25 ; Acts 1 : 24 ; Rom. 8 : 27 ; 2 Cor. 5 : 20 ; ch. 20 12.

phatic, and apparently symbolical. To say "I will kill her children," if all should fall suddenly by violence, in a day, as in the case of ancient Jezebel, would not be so terrible, or carry with it that mysterious and consuming efficacy, which is intentionally conveyed here by the addition of the word "death." I will kill them with death, carries with it, unavoidably, the idea of extinguishing the hope of future happiness. As if he had said, unless they repent, they shall be given up to idolatry and shall suddenly perish. To kill with death, then, is to leave apostates to perish in idolatry (see ch. 6: 8).

All the churches shall know. Their death should be attended with such evident tokens of the divine displeasure, that other churches should see that it was by the special judgments of Heaven, as was the destruction of the house of Ahab.

I am he that searcheth. To search the heart is the prerogative of Deity. Jesus Christ has announced that all the churches shall know that it is he that doeth it, and that he will dispense rewards and punishments according to their works: in exact justice, neither less nor more. If he were not endowed with the attributes of omnipresence, omniscience, and omnipotence, how absurd this promise! how impotent the threat!

VERSE 24.—But unto you I say, and unto¹ the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden:

VERSE 25.—But that which ye have *already*, hold fast till I come.²

And unto the rest. The reproofs in verses 22 and 23 were intended for the deceived followers of the prophetess. In this verse the address is renewed to

¹ Eph. 5: 8, 11; 6: 12; 1 John 1: 5; ch. 12: 9; 13: 14.

² Ch. 3: 11.

the officers, or angel of the church, in the plural, and is also carried forward to the remaining members of the church, who were not of the apostate party. This division of the address shows that the angel resided with them, and was regarded as in a corporate existence.

Have not known the depths of Satan, as they speak. The word translated depths ($\beta\acute{\alpha}\delta\eta$) is used to denote that which is profound, abstruse, or mysterious, and seems here to be taken for "secrets." If this is the correct rendering, the verse may be paraphrased: "To you, I say, and to the rest in Thyatira, who do not hold this doctrine, and have not known the secrets of Satan which they teach, I will lay upon you no other burden. Hold fast till I come.

From this, it appears to have been a secret combination, of the exact character of which the rest of the church was not fully apprised. They are therefore not reprov'd or commanded to repent in a body, but only those who had received the doctrines and were initiated into their rites. These secrets were of Satan, and led to idolatry and wicked practices; at least, they were of a seductive and unchristian tendency. All secrecy does not imply wickedness, nor must it always be antagonistical to Christianity. But it is, in general, a suspicious trait, where men decline investigation and shun the light. And in every secret society which church-members join, they receive either more or less than the doctrines of Christ. If more, they undertake what they ought not, and become entangled in unnecessary promises or duties, by which they neglect the superior duties to Christ and the brethren, and throw an onerous burden on the other members of the church. If less, the church is still obliged to bear with them (if retained in fellowship), and to be held by the world, in a measure, responsible for their conduct, however suspicious, not having means of investigation to defend or repudiate their principles as right or wrong.

No other burden—but that which you shall suffer by means of this sect.

Hold fast till I come. This address continues to each individual during life, to a corporation or society during its existence, and to both until the fulfilment of the promise of his coming.

VERSE 26.—And he that overcometh¹ and keepeth my works unto the end, to him will I give power over the nations.

Overcometh. Christians are here represented as soldiers under arms, in a state of conflict and battle. Their weapons are not carnal, but spiritual, and they overcome by the blood of the Lamb and the word of their testimony (ch. 12 : 11). They war against the wickedness of their own hearts, and overcome them by their faith in the name of Jesus. They war against the wickedness of the world, and reprove it by the word of God, the sword of the Spirit of truth. And they fight against the devil, who is the ruler both of the secret and public wickedness of men, and the enemy and opposer of their salvation. They overcome him through the power of the Spirit of God, an assistance which is always granted in answer to honest and humble prayer. When do they overcome? Always at death, for he that is dead hath ceased from sin. Sometimes before death (1 John 2 : 13).

Keepeth my works unto the end. The children of God are known from false or superficial professors, only by their persevering attachment to his Son. All other professors are antichrist. They leave the children of God and the society and communion of saints, because they are not of them, for if they had been, they would continue with them (1 John 2 : 19). *The end*, in this connection, means the termination of their probation—the close of earthly trials.

¹ Ps. 2 : 8 ; Dan. 7 : 22 ; Matt. 19 : 28 ; Luke 22 : 29 ; John 6 : 29 ; 1 Cor. 6 : 3 ; 1 John 3 : 23 ; ch. 3 : 1 ; 20 : 4 ; 22 : 5.

VERSE 27.—And he shall rule them with a rod of¹ iron; as the vessels of a potter shall they be broken to shivers,² even as I have received of my Father.

VERSE 28.—And I will give him the morning star.²

Shall rule them. After Christians have kept his works unto the end, they shall rule the nations. How long after the end this rule will commence, is not stated (see ch. 20 : 4 ; 22 : 5).

Iron is the symbol of strength or endurance.

Morning star. The promises to those who overcome are all figurative and highly metaphorical. They indicate, in general, a consciousness of personal identity, an advanced and satisfactory state of happiness, exemption from further temptations and sufferings, and an active and innocent concern for the welfare of others.

VERSE 29.—He that hath an ear, let him hear what the Spirit saith unto the churches.³

Spirit. The repetition of this command to hear the Spirit, shows, not that it was a mere form, but indicates the importance of hearing this in preference to any thing else. If all other things be neglected, let a man attend to this. If he have an ear, let him hear. The constant connection, relation, and division of the rulers of heaven and earth, into Father, Son, and Spirit, and the frequent interchange of titles, conveys to the unsophisticated mind, in reference to them, the idea of equality, unity, and diversity.

REFLECTIONS.—On reviewing the letter to the church of Thyatira, three things strike us as of leading importance.

FIRST: From verses 18, 20, we gather the great truth that Jesus Christ does not justify his people in

¹ Ps. 2 : 8, 9 ; 49 : 15 ; Dan. 7 : 22 ; Matt. 11 : 27 ; Luke 22 : 29 ; John 17 : 24.

² Dashed to pieces.

² 2 Pet. 1 : 19 ; ch. 22 : 16.

³ Matt. 11 : 15 ; 13 : 9, 43 ; vs. 7, 11, 17 ; chap. 8 : 6 ; 13 : 22 ; 13 : 9.

any compromise or church union with sinners (v. 15; 2 John 10; 1 Cor. 5: 11). To suffer the unconverted to enter the church, even on trial, or to remain there when known, is disobedience to God, and provokes a war with him, whose eyes are as a flame of fire and his feet like fine brass.

SECONDLY: It is a philosophical truth that the principles of the parent may form the virtues or vices of the child. The false principles of the Thyatirian prophetess might prove the destruction of her children; not because *she* adopted them, but because they *inherit* them. How seasonable the admonition that the fathers of the church train up the youth of their society in the nurture of the Lord!

THIRDLY: The principle contested in the denunciation of the prophetess, as well as Balaam, is that they taught false doctrines in the name of Christ, and seduced God's servants into licentiousness and idolatry, out of regard to him. They said, Believe this: we are the prophets of the Lord: he has taught it. Do this: we are his prophets: he has enjoined it. Detestable practices and wicked doctrines were therefore imputed to him, and to his word. If men will sin, let them sin, or if they will relate dreams, let them relate them as dreams, but not impute vileness and sin to the Lord. This was the favorite device of the harlot who rode the beast from the sea (ch. 17 and 18). She repeated "the burden of the Lord," "the burden of the Lord," and commanded idolatry in the name of Christ and his apostles. So, in still later times, persecution has been vindicated, and even enjoined, by Protestants, in the name of the Lord, and even slavery is also justified by an appeal to Scripture! as if God, or his Gospel, could connive at wickedness or justify sin.

CHAPTER III.

1. LETTER TO THE ANGEL OF THE CHURCH IN SARDIS.—7. IN PHILADELPHIA.—14. IN LAODICEA.

VERSE 1.—Unto the angel of the church in Sardis¹ write : These things saith he that hath the seven spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead.

Sardis. From Thyatira to Sardis was about thirty-three miles. Sardis was between thirty and forty miles east of Smyrna. This city was the capital of Lydia, or Lud, in Asia Minor, and the home of the Lydian kings. It was the residence of the famous Cræsus, who was taken prisoner by Cyrus. Some ruins still attest its ancient splendor. It was celebrated for great opulence, and the voluptuousness of its inhabitants. It has since been entirely depopulated, but contains at present a few cottages.

The seven spirits of God and the seven stars. I have shown (ch. 1 : 20) that the seven stars are emblematic of the officers of the churches, in their corporate existence.

Star is a symbol often used in Scripture (ch. 2 : 1) to denote a public officer, in a conspicuous station, whether in heavenly or earthly places. It may denote any person of a strong and sagacious mind or influential standing. The seven spirits are represented as distinct from the seven stars, which are the angels of the seven churches of Asia (ch. 1 : 4). The seven spirits form a conspicuous figure, in several places, in

¹ Eph. 2 : 1, 5 ; 1 Tim. 5 : 6 ; chap. 1 : 4, 11, 16, 20 ; 2 : 1, 2, 9, 13 ; 4 : 5 ; 5 : 6 ; 8 : 2.

the Revelation (see ch. 8 : 2). Jesus holds the same dominion over them he does over the angels of the churches. They are to him as eyes (ch. 5 : 6), as crowns, and as messengers sent forth to do his pleasure (Zech. 6 : 5 ; ch. 4 : 5), and are answerable to him for the faithful execution of their commission.

Hast a name that thou livest and art dead. (1 Tim. 5 : 6.) The city of Sardis had considerably declined, in the time of John, from its ancient greatness. The splendor of the Lydian kings was eclipsed by the desolations that followed in the footsteps of Cyrus, and the iron rule of the haughty Roman. But in spite of civil or warlike changes, the permanency of Oriental customs had riveted the manners of the people. Effeminate and voluptuous, the rigid and self-denying requirements of the Gospel were lost upon their gay and elastic minds. Given to pleasure, they were unwilling to yield to the sedate and steady doctrines of Christ. They seem to have heard the word and with joy received it, but having no root in their inconstant hearts, they endured only for a while, and, in moments of trial and temptation, fell away. The waters of baptism had proclaimed them Christians. Their names were enrolled in the registry of the saints, and they had a name to live, but the love of the world had supplanted the joys of the cross ; the fruits of the word were choked with the cares of life, and their Christian influence was dead.

VERSE 2.—Be watchful, and strengthen the things which remain, that are¹ ready to die ; for I have not found thy works perfect before God.

Be watchful. Each member, but especially the officers.

That are ready to die. The savory influence of the

¹ Matt. 24 : 42 ; 25 : 13 ; Mark 13 : 33 ; Luke 12 : 39 ; Rom. 6 : 17 ; 1 Tim. 6 : 20 ; 2 Tim. 1 : 13 ; 1 Thes. 5 : 2, 5 ; 2 Pet. 3 : 10 ; 5 : 8 ; v. 19 ; ch. 2 : 5 ; 16 : 15.

church was lost upon the world, and God was not honored by the bulk of the members. There were some who yet held out, but their light was like the flickerings of the lamp without oil. They needed strength. A few upright members can have little influence where the majority are fickle and corrupt. The strength of a church is wasted if her officers are indiscreet. That church, which forbears with the vicious, through a lax and feeble discipline, retards the progress of truth, and the world will hold them in contempt.

VERSE 3.—Remember therefore how thou hast received and heard, and hold fast,¹ and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

How thou hast received. Little is known of the history of this church, or who planted it. Jesus refers them to the fact that they had heard and received the Gospel in its purity. He counsels them to hold that fast; to recur again to first principles and repent.

As a thief. The thief cometh to steal, to kill, and to destroy. If they pursued their pleasures (1 Tim. 5 : 6), and were unmindful of this reproof, Jesus will come unexpectedly upon them to take away and to destroy. The city of Sardis, which had, at the time of John, considerably declined from its ancient greatness, was still large and populous, but has since been desolated with earthquakes and war, but whether any sudden judgments overwhelmed that church or not, prior to the desolations of the city, is not recorded.

VERSE 4.—Thou hast a few names even in Sardis, which have not defiled their² garments; and they shall walk with me in white, for they are worthy.

Have not defiled. There were a few in the general remissness and levity of the church, who were an

¹ Acts 2 : 41 ; 1 Cor. 2 : 12 ; John 10 : 10 ; Rev. 2 : 25 ; v. 11.

² Acts 1 : 15 ; Jude 23 ; ch. 4 : 4 ; 6 : 11 ; 7 : 9, 13 ; 14 : 4.

ornament to their profession. Like specks of silver in the crude ore, they shone in the midst of the dross around them. And they should walk with him in white for they were worthy.

VERSE 5.—He that overcometh, the same shall be¹ clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

VERSE 6.—He that hath an ear, let him² hear what the Spirit saith unto the churches.

White raiment. Raiment is an emblem of character, and its color denotes its moral bearing, while the verb *to clothe* or *to be clothed* is an emblem or simile denoting completion, fulness or authority (Job 2 : 6; Na. 2 : 10; Job 39 : 19; Ps. 93 : 2; Isa. 63 : 2; Est. 8 : 15; Ec. 9 : 8). White is the symbol of purity or righteousness, and by metonymy is put for joy or happiness.

Book of life. Book is a record or register. A volume in which we read or write. A book of life, usually called "a life," as the lives of Plutarch, the life of Washington, is a record of one's character or deeds. The book of life may be construed as a record of the life of Christ in his connection with the church; or as a military register or roll, in which the names of the commander and privates are recorded, and from which the names of those are erased who are for any cause dismissed from service.

Will confess his name before my Father and his angels. This confession or public acknowledgment of the followers of Jesus, is to take place after they overcome, at that day when God shall judge the world in righteousness, by that man whom he hath ordained to judge the quick and the dead, in the presence of his angels, when the elect shall be gathered from the four winds

¹ Ex. 32 : 32; Ps. 69 : 29; Matt. 10 : 32; Luke 12 : 8; Phil. 4 : 3; ch. 13 : 8; 17 : 8; 19 : 8; 20 : 12; 21 : 27.

² Ch. 2 : 29; Matt. 14 : 15.

under heaven and taken up to be for ever with the Lord.

REFLECTION.—Sardis remained an organized church with her officers and forms of worship, when her spiritual power was gone. She is not commended for a single good trait. Neither her love, her faith, her works, her patience, nor discipline, are noticed. Weakness, inefficiency (v. 2), and defilement (v. 4), were the stains of her profession. By the carelessness of the church officers, the good influence of the few names who remained faithful was ready to be destroyed. Their fall would involve the officers in their destruction (Ez. 3 : 20). The great principle enforced and illustrated here is the same as that in Ez. 3 : 18; Ez. 33 : 1, 8. It is this: if the officers of a church, who are set as watchmen and trumpeters, fail to instruct, to warn and admonish the souls committed to their care, the souls shall perish, the church shall fall and come to nothing, but the officers will be made to account for the loss.

VERSE 7.—And to the angel of the church in Philadelphia write: These things¹ saith he that is holy, he that is true, he that hath the keys of David, he that openeth, and no man^a shutteth; and shutteth, and no man openeth.

Philadelphia. This city was situated about 27 miles S. E. of Sardis and 72 from Smyrna. Philadelphia was once a flourishing city, but in its stead, at present, we find an inconsiderable town called Alasher, of from 1000 to 2000 inhabitants, among whom are a few nominal Christians. The place has received its share of fire, plagues, and earthquakes. Philadelphia was the only city of the seven, which was not conquered by the Ottoman sword, but she submitted to Turkish laws and capitulation, after a siege of six years, A. D.

¹ Job 12 : 14; Isa. 22 : 22; Luke 1 : 32; 1 John 5 : 20; v. 14; ch. 1 : 11, 18; 5 : 5; 6 : 10; 19 : 11; 22 : 16.

^a Gr. οὐδείς.

1390. So much for the city ; but what do we know of the church? There are obscure (perhaps fabulous) records of Christianity in that country, during six or eight centuries after the time of the revelator, but he who will decipher an authentic account of these churches, will confer a blessing upon the world.

Key of David. David, descended from the ancient houses of Moab and Judah, obtained the throne of the twelve tribes of Jacob, on the death of Saul, A. M. 2948, B. C. 1056 (2 Sam. 2 : 4 ; ch. 6 : 1), and became the founder of a race of monarchs, who continued to rule, with various capacity and success, during the long period of more than a thousand years. David was a man noted for eminent piety, great abilities, and glaring faults. His natural talents, of the highest order, were polished by study and experience. Successful in arms abroad, he laid the foundation of an empire which was the admiration of his times and the glory of his people. Jesus Christ was the last of the house of David, who flourished while that kingdom stood. David held the keys of empire, and left his throne standing at the head of the nations, the most respected, popular and powerful of his age ; and, although disturbed by domestic dissensions, it was for more than three centuries the leading commercial and warlike government of the world. The key of David was therefore the sovereignty and glory of empire (Isa. 22 : 22). But David was most conspicuous for the firm and lasting establishment of the religion of Jehovah, which was the secret of all his success. So Christ has a spiritual sovereignty and glory, compared with which the glory of all the kingdoms of the world is but as a moment of time compared with the duration of eternity.

VERSE 8.—I know thy works. Behold, I have set before thee an open door, and¹ no man can shut it ; for thou hast a little strength, and hast kept my word, and hast not denied my name.

¹ 1 Cor. 16 : 9 ; 2 Cor. 2 : 12 ; Col. 4 : 3 ; ch. 2 : 2, 9, 13, 19.

I know thy works. This assurance is repeated in each of the letters to the seven churches. Terrible must be the reflection to the wicked that the vices which they conceal from men are all known to Him who will bring them to judgment; but the righteous may rejoice that they are neither forgotten nor overlooked, among the immensity of the works of God.

VERSE 9.—Behold, I will make them of the synagogue of Satan, which say they¹ are Jews, and are not, but do lie; behold, I will make them to come and worship at thy feet, and to know that I have loved thee.

I will make them of the synagogue of Satan. Philadelphia, like Antioch (Acts 15) and Smyrna, was infested with Judaizing teachers.

I will make them to come and worship. Some seem to have supposed that this denunciation was accomplished in the massacre of those large numbers of Jews, residing in the neighborhood of Philadelphia, who fell a sacrifice during the turbulence of those times of temptation and rapine which befell that devoted country since this menace was uttered. But I can see no difference between this sort of worship and an exterminating war. It is possible the haughty pride of the Jews was humbled before the desolation of this church. The history of the Jews has measurably survived the rage of parties and the ravages of time, but what page of that history points out their connection with the Philadelphia church?

VERSE 10.—Because thou hast kept the word of my patience, I also will keep² thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

From the hour of temptation. Hour, here, does not seem to be prophetic time, but an indefinite allusion to a period of trouble, then future, which was to come

¹ Isa. 49 : 23 ; 60 : 14 ; Zech. 8 : 20 ; Acts 16 : 37 ; ch. 2 : 9.

² Matt. 6 : 13 ; Mark 14 : 9 ; 1 Cor. 11 : 13 ; James 1 : 3 ; 2 Pet. 2 : 9.

upon all the world, during which the church of Philadelphia, or its angel, was to be kept. Was this during the fifth trumpet, and the rule of the seventh head of the beast (ch. 9 : 2 ; 17 : 10), when the sun and air were darkened by reason of the smoke of the pit ?

VERSE 11.—Behold, I come quickly ; hold that¹ fast which thou hast, that no man take thy crown.

VERSE 12.—Him that overcometh, will I² make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name³ of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God, and *I will write upon him my new name.*

VERSE 13.—He that hath an ear, let him⁴ hear what the Spirit saith unto the churches.

Quickly. Not immediately, but suddenly.

Name of my God. Like Jacob, whom God surnamed Israel, and others who adopted part of the name of Jehovah.

REFLECTIONS.—The letter to Philadelphia, like that to Smyrna, contains no reproof. The angel is commended for works of faith and patience, and for having kept the word and commands of Jesus in a time of past affliction, for which he promises them future protection, and an honorable place in the heavenly temple, and the freedom of the holy city. The principle which is here set up, is, that Jesus Christ, who knows the disposition and behavior of men, will reward all according to their works. There is to be a future judgment.

VERSE 14.—Unto the angel of the church⁵ of the Laodiceans write ; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God.

Laodiceans. The phraseology is changed. In the

¹ Philip. 4 : 5 ; ch. 1 : 3 ; 2 : 5, 16, 25 ; 22 : 12, 20.

² 1 Kings 7 : 21 ; Gal. 2 : 9 ; 4 : 26 ; Heb. 12 : 2 ; 2 Tim. 2 : 19.

³ Ch. 2 : 7, 11, 17 ; 14 : 1 ; 21 : 2, 10, 14 ; 22 : 4.

⁴ Matt. 11 : 15 ; Mark 7 : 16 ; 1 Cor. 2 : 10 ; ch. 14 : 13.

⁵ Col. 1 : 15 ; 1 John 5 : 20 ; ch. 1 : 5, 11 ; 3 : 7.

other six letters, the church was named after the city; here, after the people, as if the legitimacy of the church were denied. There were several towns in western Asia, of the name of Laodicea. But the city where this church was located, was the metropolis of Phrygia Pacitiana (1 Tim. 6 : 21). The city was about forty-two miles from Philadelphia, and the same distance east of Ephesus. Built on the head-waters of the river Lycus, it possessed no commercial advantages; but its situation, in a rich country, surrounded with a fertile soil and enterprising people, enticed considerable inland trade, and eventually it became one of the largest towns of Phrygia. This city suffered much from earthquakes, more from wars. Its present aspect is that of a magnificent pile of ruins, without a human resident.

VERSE 15.—I know thy works, that thou art neither¹ cold nor hot: I would thou wert cold or hot.

VERSE 16.—So then, because thou art lukewarm, and² neither cold nor hot, I will spue thee out of my mouth.

I will spue thee. As tepid liquids disgust and nauseate the stomach, so faint praise and a dissimulating love are hateful to Christ. Splendid temples, dedicated to God, adorned with silver and goodly stones, and hung with variegated drapery, are made desolate when desecrated by heartless service. So the angel of the Laodicean church is threatened to be cast aside as a filthy vomit, and as unsavory salt, to be trodden under foot of men, because he was lukewarm, neither cold nor hot. If it had been an enemy, He could have borne it. Heathen temples might stand, Jupiter be invoked, and Venus praised, and the times of this ignorance winked at; but decision of character and solemnity of worship must characterize the saints of the Most High, or he will rebuke and chasten them. The exact chastisements

¹ Luke 12 : 48 ; 2 Pet. 2 : 21.

² Jer. 14 : 19 ; Zech. 11 : 8 ; ch. 2 : 5.

intended by the expression in the text, are unknown; nor are we better informed as to the when or how inflicted.

VERSE 17.—Because thou sayest, I am rich, and increased with goods,^a and have need¹ of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

VERSE 18.—I counsel thee to buy of me gold tried^b in the fire, that thou mayest² be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

Because thou sayest I am rich. We should gather from this, that the church had become identified with the secular interests of the city and province, and shared in the calamities which swallowed them up. How little does Christ care for the riches, apparel, pomp, and magnificence of the world! He has clothed the grass of the field above the artificial splendors of human dress. Let the light of truth be our guide, and let humility, patience, and holy love, commend us; for Jesus Christ cannot be bribed, nor the gift of God purchased with money. With him, two mites from the humble penury of a widow are esteemed above the abundance of the treasury, because God is not worshipped as though he needed any thing at our hand.

VERSE 19.—As many as I love, I rebuke and chasten: be zealous therefore, and repent.³

VERSE 20.—Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will⁴ sup with him, and he with me.

I rebuke and chasten. Not from a disposition to cruelty, nor for the pleasure of chastening, nor out of wantonness, but from love for our good. Those who

^a Or have enriched myself.

¹ Hos. 12: 8; 1 Cor. 4: 8; ch. 19: 8.

^b Purified.

² Isa. 55: 1; Mat. 13: 14; 25: 9; 2 Cor. 5: 3; ch. 7: 13; 16: 15; 19: 8.

³ Job 5: 17; Prov. 8: 12; Heb. 12: 5, 6; Ja. 1: 12.

⁴ Song 5: 2; Luke 12: 37; John 14: 23.

escape chastening are not children. Let no good man, in the time of trials—no Christian, in the day of adversity—say, the Lord is my enemy, and all these things are against me.

I stand and knock. No one is converted by other than scriptural means; they have "Moses and the Prophets:" by them Jesus knocks. If men will not hear them, they are lost. The whole object of preaching is to keep the truths of the Bible vividly before the world. The great end which Moses had in view, was to bring men to Christ. For this purpose the law was promulgated, and became a schoolmaster. To this effect all the prophets have spoken; and to this day, Christ Jesus is the only name that brings salvation. Where then is the benefit of fictitious tracts, *on dits*, anecdotes, and the spurious progeny of romances, lives, religious novels, and the endless number of human inventions, machinery, and appliances of the present day? If any man hears the voice of Christ, his word, his truth, he shall sit down and sup with the Lamb! Well, then, why will not the Bible alone do without the ministry? God foresaw, and experience demonstrates, that men will not long regard their consciences without the Bible, nor the Bible without the living preacher. His duty is to keep before the minds of men the testimony of Jesus, which is the spirit of prophecy. In the mouth of two witnesses, the Bible and the preacher, the word is established.

VERSE 21.—To him that overcometh will I grant¹ to sit with me in my throne, even as I also overcame, and am sit down with my Father in his throne.

VERSE 22.—He that hath an ear, let him² hear what the Spirit saith unto the churches.

Sit with me. Shall be honored as I am. We shall be like him when we see him as he is.

¹ Mat. 19: 28; Luke 22: 30; 1 Cor. 6: 12; 2 Tim. 2: 12; ch. 6: 6; 6: 26, 27.

² Ch. 2: 7; 11: 17, 29; 3: 6, 18.

At the close of these interesting letters, let us remark the great variety of promises to those who overcome, all suited to the apparent disposition of the members, or the character and state of the particular churches to whom they are addressed. Seven times he declares to the angels of the churches that he knows their works, and seven times has he solemnly repeated, "He that hath an ear let him hear what the Spirit saith unto the churches," showing that what was spoken was not to the angel alone, but also to "the churches." And let us remember that this solemn and oft-repeated command is addressed to those who were not members of the churches.

NOTE.—To the foregoing remarks I append the following extract from the works of Gibbon: *Decline and Fall of the Roman Empire*, ch. 64. Gibbon, usually critical and exact, but here misled by the glare and finesse of national establishments, has fallen into the mistake of most writers before his time, and confounded the civil and political histories of these cities with the history of the churches; and, what is more remarkable, the most popular and *approved* Biblical writers since his day, while they have jeered at the skepticism of the "elegant and sneering Gibbon," have adopted his mistakes and followed in the paths he had assigned them.

"The maritime country, from the Propontis to the Meander and the Isle of Rhodes, so long threatened and so often pillaged, was finally lost [to the Eastern Roman Empire] about the thirteenth year of Andronicus the elder [A. D. 1295 to 1300]. Two Turkish chieftains, Sarukan and Aidin, left their names to their conquests, and their conquests to their posterity. The captivity or ruin of the seven churches of Asia was consummated, and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus, the Christian deplored the fall of the first angel, the extinction

of the first candlestick of the Revelation ; the desolation is complete, and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus and the three stately theatres of Laodicea are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The God of Mahomet, without a rival or a son, is invoked in the mosques of Thyatira and Pergamos, and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins ; a pleasing example that the paths of honor and safety may sometimes be the same.”

REFLECTIONS.—Like the church of Sardis, the Laodiceans are rebuked for their departure from the simplicity and constancy of the Gospel. Riches, grandeur, and display, like much of the pageantry of the present age, made up the sum of their religion. Of what avail are edifices, reports, resolutions and prayers, with love of ease, wealth, and praise? It is to this day easier for a camel to go through the eye of a needle than for rich men to enter into the kingdom of heaven. Can we gain the world to Christ by concession? The church of Laodicea tried it. Pergamos tried it. If we repeat the trial, will not the shame of our nakedness appear? Just so far as the Christian conforms to the world, just so far the world will go with him. But attempt to lead him, by such enchantments, over the cross of Christ, and he will stumble at that stumbling-stone. No man can be led blindfolded to Christ, and he is blind who attempts it. Men are not converted by other than Scriptural means. They have

“Moses and the prophets”: if they will not hear them they are lost. Softening down or concealing unpalatable truths, will never convert a soul.

If any are curious to compare the signification of the names of the seven churches, with their histories, the following list may aid them in doing it, and whether these definitions are symbolical of the seven eras of the church, as some have supposed (ch. 2 : 1).

NAMES.	SIGNIFICATIONS.	HISTORY.
Ephesus.	Desire, or desirable. Proposed symbolical era : Declension succeeding the apostolic times.	Commended for good works and a strict discipline. Reproved for decline of spirituality and love. History of the church mostly lost. The city now desolate.
Smyrna.	Myrrh. Proposed symbolical era : During the fabulous period of the “ten persecutions.”	Commended for the virtues and graces of religion. The city is still populous and enjoys commercial advantages, but the spirit and grace of the church long since went into captivity.
Pergamos.	Height, elevation. Proposed symbolical era : During the corrupt age of Constantine and his successors.	Commended for holding the faith in its purity, but reproved for laxity of discipline and other spiritual delinquencies. The city has declined much from its ancient splendor, and is the residence of a few nominal Christians.
Thyatira.	Perfume, sacrifice of contrition or sacrifice of labor. Proposed symbolical era : During the darkest and most superstitious times of the Papacy and the crusaders, prior to the Lutheran schism.	This church is commended for her love, faith, and service, but reproved for laxity of discipline. The church is fallen, and a small village survives the ravages of men and the elements of nature.

NAMES.	SIGNIFICATIONS.	HISTORY.
Sardis.	Prince of joy. Proposed symbolical era: From the Reformation to the Millennium, embracing the present age.	Reproved for having failed in every thing intended by the organization of the church. City and church both desolate.
Philadelphia.	Love of the fraternity, brotherly love. Proposed symbolical era: During the Millennium, and yet future.	Commended for endurance and faithfulness. The city is reduced to a small town of between one thousand and two thousand inhabitants, but the church is no more.
Laodicea.	Just people. Proposed symbolical era: Between the epoch of the Millennium and the end of the world.	Reproved for lukewarmness and spiritual blindness and ignorance. The church has long since vanished away, and the city is also a pile of ruins.

The first vision has now passed in review before us. How long the interval, from the time John received this, before the next was given to him, is unknown. The visions of Daniel, although he had two or three on one subject, were at long intervals of from five to fifteen years. When the foregoing representations were made to John, he was in Patmos, and it was on a Lord's day, but he does not even inform us whether the following Revelation and prophecies were given to him during his residence upon that island; and much less, I apprehend, are we to suppose they were the work of a single day.*

* "There seems to have been a short interruption of his visions."
T. Scott, *in loco*.

CHAPTER IV.

1. SECOND VISION IN HEAVEN.—2. THE THRONE OF GOD.—4. FOUR AND TWENTY ELDERS.—6. THE FOUR SERAPHIM AND THEIR FORM OF WORSHIP.

The second vision is delineated in the next four chapters, including the first verse of the eighth chapter. I apprehend it is an outline of political events, marking seven of those attended with the most important consequences to the religion of Jehovah on earth, from the exodus of the Hebrews, or probably from the calling of Abraham, to the overthrow of the Jewish polity.

Those events, which had preceded the days of John, and which are before predicted or recorded in Scripture, are alluded to without specifying the date of their continuance, because that was already known or could be easily ascertained by a reference to chronology. Events which were to transpire subsequently to his day, are further illustrated in succeeding visions, with occasional reference to their connection with the past. The times of the duration of those things, whose accomplishment was future, and consequently clearly the subjects of prophecy, are particularly noted in the course of the Revelation. The propriety of this arrangement is very apparent. It distinguishes future events from past ones, and this more clearly points out those incidents which had not then transpired. It is by confounding these symbols and images, the past with the future, and the present with both, that writers have trammelled themselves with absurdities and inexplicable perplexities, which have obscured the light and diverted the blessings that were promised to him "that readeth, and to them that hear the words of this

prophecy, and keep those things which are written therein (ch. 1 : 3).

The fourth and fifth chapters contain a preface or preparation to what follows in the sixth and seventh.

VERSE 1.—After this I looked,^a and behold, a¹ door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter.

After this. After John had seen the first vision, which opened near by him (ch. 1 : 12), he looked, and behold, a door was opening in heaven. He was looking towards the skies when the door opened, and soon after he heard some one speaking, as through a trumpet, and addressing him, said, "Come up hither." This was after the first vision, but how long after? Where was John at the time?

A door was opened. After this door of heaven was opened, the temple of God was opened in heaven (ch. 11 : 9). After this (ch. 15 : 5) the temple of the tabernacle of the testimony was opened in heaven, and after this again (ch. 19 : 11) heaven itself was opened.

Come up hither. The scene of the first vision is laid in Patmos; this, in heaven.

And I will show thee things which shall be hereafter. John says (ch. 1 : 1) that these things were signified to him by an angel sent by Jesus Christ with that design. That the world might the better see the providence of God in the things which must be hereafter, the angel prefaces them with a revelation of things which had been before. These things—I mean the things which had been before—the angel could not properly say he "showed" unto John, because they were the things which he "had seen, and the things which were" then passing; for these things had been

^a After these things I saw, &c.

¹ Ch. 1 : 10, 19; 22 : 6; Ex. 1 : 1; Mat. 3 : 16; Luke 3 : 21; John 16 : 13; Acts 7 : 56.

showed to John by others, and consequently the angel speaks only of "showing" him those things which were future. To show those future things, was the leading object of the revelation. They were of the greatest importance to after ages, although a reference to the past could not be useless. No one will pretend seriously to believe that because the angel promises to show things which must be hereafter, that he was therefore debarred from speaking of things which had been before. If he were prevented by the promise, why does he violate the obligation? In ch. 13 : 1, the angel presents an image rising from the sea with seven heads. In ch. 17 : 10, he informs John that these heads are seven kingdoms, five of which were fallen ; one is, and the other is not yet come. In both of these cases, therefore, the angel did speak of things both past and present. Now, either those who hold that the whole revelation is a progressive prophecy, from beginning to end, or from this chapter to the end, are mistaken in supposing the angel was prohibited by the promise, or the angel has violated his obligations. Nor are they in the least relieved from the dilemma, by saying that the prohibition extended only to the thirteenth chapter, for it is manifest that either the angel was not prohibited at all, or the prohibition extended to the end of the book. Nor are these the only places where allusions are made to past transactions. In ch. 1 : 18, reference is made to the death and resurrection of Jesus Christ, "saying I am he that liveth and was dead, and behold, I am alive for evermore." In ch. 12 : 1-5, there is a plain reference to the birth of Christ and his crucifixion, but these things were evidently past when the Revelation was given. In the letter to the angel of the church of Philadelphia (ch. 3 : 7), an allusion is made to the empire and throne of David, a portion of history which had existed a thousand years prior to the date of the Revelation. So then, we see that parts of the Revelation are taken up by special and direct

reference to past transactions, as well as by collateral and incidental hints of such things. Nay, more, entire figures and emblems are employed to represent them. It was not therefore the intention of the angel, or the trumpet-voice from the door of heaven, to represent the Revelation as a continuous and progressive prophecy of future things. If so, why command John (ch. 1: 19) to write the things he had seen? or why employ symbols to represent the past? (see chs. 6, 7, 8, 12, 13, and 17). The angel nor the trumpet-voice, neither of them, intended to say or to be understood that all the emblems and symbols of the Revelation should refer exclusively to future transactions. The intention seems to be as if the angel had said, Come up here and I will show you future things. They will not be shown by me to any other man, you must therefore show them to the churches. In reference to any allusions which may be made to things which have already transpired, it is not intended to throw any further light or reveal them any more clearly than they are now known. They are already before the world, and you know them as well as I. My only object in pointing to the past is that I may more distinctly reveal the boundaries of the future, and that I may the more clearly and definitely show you the things which shall be hereafter, and that you may see their connection with the past.

VERSE 2.—And immediately I was in the Spirit:¹ and behold, a throne was set in heaven, and one sat on the throne.

In the Spirit. John was in the spirit, or in a proper state to receive visions when the first was unfolded to him (ch. 1: 10). He had now entirely passed out of that state, and was not in it, when he saw the door open, nor when he heard the call, "Come up

¹ Ex. 24: 9; Isa. 6: 1; Eze. 1: 26; 10: 1; Dan. 7: 9; ch. 1: 10; 17: 8; 21: 10.

hither." So John the Baptist saw the heavens open and the Spirit descend, when Jesus came up from his baptism, without being himself in a trance (compare Matt. 3: 16, &c. with John 1: 32). So, neither Stephen before the council (Acts 8: 56), nor Cornelius at prayer (Acts 10: 3), nor the disciples at the sepulchre of Jesus (Matt. 28, and 1 Cor. 15), nor while visiting with him forty days together (Acts 1: 3), seem any of them to have been in a trance, or in the spirit, as John was directly after this; for when he had heard the voice like a trumpet, he immediately after was in the spirit, and saw forms and images within the door which was opened.

The emblems of verses 1 and 2 are :

Door. The emblem of hope (John 10: 9; Acts 14: 27), prosperity or success (Hos. 2: 15); 1 Cor. 16: 9; Col. 4: 3, &c.

Heaven. The term *heaven* is used in several senses :

1. That space around the earth filled with air, which is reckoned to be included in a diameter of about forty miles in all directions from the earth's surface. This is called the *aerial* heaven.

2. That space between the atmosphere of the earth and the apparent boundaries formed by the sun, moon, and stars, supposed to be filled with a subtile, thin, translucent and unresisting medium called *ether*. This space is called the *ethereal* heavens.

3. Any portion of the expanse which surrounds the earth, and which appears like an immense arch or vault, called the *firmament*.

4. That part of space where Jehovah is supposed to afford more sensible manifestations of his glory.

5. The place where the power of Jehovah is acknowledged and his authority respected and obeyed.

6. The term is used as any emblem or figure of the church. It is sometimes used for God and his authority.

Voice. Proclamation or discussion.

Trumpet is the symbol of conflict and alarm, ch. 8, and is an attendant of all religions.

Throne is the emblem of honor, authority, judgment, ch. 2: 13, and ch. 22.

VERSE 3.—And he that sat was to look upon¹ like a jasper and a sardine stone, and there was a rainbow round about the throne in sight like unto an emerald.

Like a jasper. We have lost the knowledge of ancient geology, and are therefore unable to decide with certainty of the various specimens intended by the names given them in Scripture. The jasper is described as a pellucid, watery gem, crystal-like, reflecting a variety of vivid colors. See ch. 21: 18.

Sardine stone is somewhat similar in description, but reflecting a fiery glow, changeable from bright yellow to red.

Rainbow is the token of agreement or peace. The bow of the archer a symbol of war or victory, &c., (ch. 6: 2). The rainbow might have been in a circle above the throne, in shape like the halos we sometimes see around the sun and moon, or it might have been a segment of a circle with the rundle or periphery turned from the throne so as to form a concave above it. The *emerald* is a precious stone of a pleasant green color.

VERSE 4.—And round about the throne were four and twenty seats,^a and upon the² seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Elders sitting. The elders seem to have sat, not in a circle round the throne, but occupying three sides of a square, eight upon a side, in front, and upon the right and left, with their faces inward towards the throne.

¹ Ch. 1: 6; 2: 26; 3: 4; 6: 11; 7: 9-13; 19: 14; 22: 5.

^a Four-and-twenty thrones.

² Num. 11: 16; ch. 3: 4, 5; 4: 2; Dan. 7: 7, 9, 13, 22.

Four and twenty seats. Gr. καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες. Literally: and in the circuit of the throne were twenty-four thrones. This would seem to indicate that the front of the throne was fluted, or of a circular concave, in which twenty-four lesser thrones were placed, upon which the elders were sitting; or else, that they entirely surrounded the throne.

Crowns of gold. Where the word "crown" is used alone, it symbolizes a monarchical government. But where the material of which it is made is mentioned, its meaning is varied with the nature of the material (ch. 12: 1).

1st. If the crown is composed of the leaves or branches of briars, nettles, or thorns of any sort, it denotes ridicule, reproach, or shame.

2d. A wreath of roses, myrtle, laurel, or oak, denotes temporary respect, not permanent honor.

3d. If the wreath, or crown, is of gold, it denotes honor, or official station, of a more permanent sort. Where the crown is studded with jewels, or precious gems, the respect or sovereignty is of the higher or more lasting order. In America, where crowns of the third sort are never used, the bestowment of medals, set with diamonds or pearls, or inwrought with significant devices, or the vote of a sword, is substituted in their place.

EMBLEMS OF THE TEXT.—*Throne.* See v. 2.

White raiment. See ch. 3: 5-6; ch. 19.

Crown. See above.

VERSE 5.—And out of the throne proceeded^a lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God.

Proceeded lightnings, &c. This conception of the

^a Go forth lightnings.

¹ Eze. 1: 24; ch. 1: 4; 3: 1; 5: 6; 8: 2; 5: 10, 3; 11: 19; 14: 2; 16: 18; 19: 6.

throne and its attendants appears to me the most splendid that can be imagined. The display of artillery, and the voices of command and battle, seem to have come from the four beasts. (See vs. 6-9.)

Seven lamps of fire burning. These twinkling, glimmering, flashing lamps of fire are to be distinguished from the lampstands or candlesticks, and the stars, of the first vision. The lamps, or burning flames, are the seven spirits of God (ch. 8: 2). The lampstands and the stars are the churches and their officers (ch. 1: 20). The number "seven" occurs in the Revelation more frequently than any other, but I cannot see the mystery or perfection in it that some have imagined.

EMBLEMS OF THE TEXT.—*Thunder* is the symbol of revolutions, invasions, and the calamities of war.

Lightning, the symbol of edicts and proclamations of a belligerent and angry nature.

Fire, the emblem of activity, and of the passions or spirit, either of love, or of wrath, pestilence, and plagues, as famine, &c., Ezek. 5: 2.

VERSE 6.—And before the throne *there was* a sea of glass like unto crystal. And in the midst of the throne,¹ and round about the throne, were four beasts,^a full of eyes before and behind.

Sea. In the open area before the throne was a "sea," not of water, but resembling the smooth surface of polished glass, and perfectly transparent—"wide and deep, pure and clear, transparent and still,"—*Wesley in Berzelius.* *Sea* is the emblem of multitudes, or nations (ch. 17: 15). Here it is the emblem of a people at rest.

Crystal. A hard, transparent, colorless fossil, or kind of stone, but which gives no spark when struck with steel. It is composed of plates, which break into regular angular forms (ch. 22: 1).

¹ Ex. 38: 8; 1 Kings 7: 23; Eze. 1: 5, 18, 22; ch. 15: 2.

^a Gr. τέσσαρα ζῶα, living creatures, or animals; i. e. rational, moral.

Four beasts. The word translated *beasts*, is in Gr. ζῶα, from ζῶον, a living or animated thing, or animal, and might be rendered living creatures. They were an appendage, or support of the throne, and were supported by it. In Zech. 6: 5, "four spirits are mentioned, but in the Polyglot margin the word is translated "winds." They are said to be the four spirits which go forth from standing before the Lord of all the earth (compare Zech. 6: 1-8, with Rev. 6: 1-8; 7: 1). Ezekiel saw (Ezek. 1 and 10), four creatures whose description, in some respects, answers to these, only those which he saw had each "four wings." The creatures he called "cherubs." But these in the Revelation have "six wings" (v. 8).

Isaiah saw some having "six wings" (Is. 6: 2), which he called "seraphim." And so far as his description goes, it is answerable to these in this verse. The apostle John informs us (John 12: 41), that he who sat upon that throne at the time of Isaiah's vision, was Jesus Christ, whose glory Isaiah saw.

Full of eyes. This constellation of eyes which surrounded these seraphim, reminds us of the seven eyes of the Lamb, which are the seven spirits of God (ch. 5: 6). And if we might venture a conjecture on that which is not expressly revealed, we might suppose them an attendant legion of angels but partially unveiled in this vision (Ezek. 1: 13).

EMBLEMS OF THE TEXT.—*Sea* is the emblem of a multitude. A calm and placid sea is a quiet people, reposing in peace.

Eyes are servants, and are the symbols of watchfulness, knowledge, or desire.

VERSE 7.—And the first beast was like a¹ lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

Like a lion. It seems that this is only descriptive

¹ Eze. 1: 10; Dan. 7: 4; ch. 6: 1, 3, 5, 7.

of the faces, not of the bodies of the seraphim. The cherubs which Ezekiel saw (Ezek. 1), had each of them four faces, and the faces of each cherub resembled these. Isaiah has not described the faces of the seraphim he saw (Is. 6). See also Dan. 7: 4.

EMBLEMS OF THE TEXT.—The *lion* is a majestic, magnanimous, bold, and furious beast—the symbol of majesty, sovereignty, and strength.

The *calf* is the emblem of patience and riches.

The *face* of man is the symbol of dignity, supervision, or revelation.

Eagle is the symbol of sovereignty, rapacity, and swiftness, perhaps of vigilance.

VERSE 8.—And the four beasts had each of them six wings about him, and *they were* full of eyes within;¹ and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty,^a which was, and is, and is to come.^b

Six wings. The seraphim of Isaiah (Is. 6), had each six wings, and his description, so far as it goes, answers precisely to that of these living creatures. The seraphim of Isaiah each covered his face with two wings, and with twain he covered his feet, and with twain he did fly, but John does not tell the use or position of the wings of his ζῶον (v. 6).

Full of eyes. The rendering in the common version, is, “six wings about him, and they were full of eyes within,” indicating that the wings were full of eyes; but the description appears to be only a variation of that in verse 6, and might be translated “round about and within they are full of eyes,” referring to the beasts.

And they rest not. Their worship, although at times suspended from other causes (ch. 5: 8, 14), is not interrupted on account of day or night.

Holy Lord God, &c. As if they had said, “Holy

¹ Isa. 6: 2, 3; ch. 1: 4, 8; 11: 17; 16: 5.

^a The Lord God, the Almighty.

^b And who cometh.

Lord, holy God, holy Almighty." The literal rendering of the passage is "Holy, holy, holy Lord, the God, the Almighty, who was, and who is, and who cometh." This is varied from the language in Isaiah (ch. 6), where it reads, "One cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."

EMBLEMS OF THE TEXT.—*Wings* are the emblems of protection, speed, and impetuosity.

Eyes. See v. 6.

VERSE 9.—And when those beasts give glory,¹ and honor, and thanks to him that sat on the throne, who liveth for ever and ever,

VERSE 10.—The four and twenty elders fall² down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying—

Elders fall down. As often as the seraphim repeat the worship of v. 8, and as soon as they have finished, the elders leave their seats, and, having bowed themselves before the throne, raise their golden crowns from off their heads, place them upon the area of the crystal sea before them, in front of the throne, and attesting the propriety of that worship, follow in similar devotions.

EMBLEMS OF THE TEXT. For *throne, crown, &c.*, see verses 3, 4.

VERSE 11.—Thou art worthy, O Lord, to receive glory and honor and power; for³ thou hast created all things, and for thy pleasure^a they are and were created.

Hast created all things. These living creatures and elders were created by God, and answer the end of their creation by pleasing him with holy devotions.

REVIEW.—From the emblems we gather that,

¹ Ch. 5: 12; 7: 12; 11: 13; Ex. 15: 18; Ps. 48: 14; Heb. 7: 8.

² Ch. 5: 5, 6, 11; 7: 11, 13; 14: 3; Job 1: 20; Ps. 72: 11; Mat. 2: 11; Luke 24: 52.

³ Gen. 1: 1; Ps. 104: 30; Isa. 45: 8; Eph. 3: 9; ch. 10: 6.

^a And through thy will they were and are created.

when the "multitudes" in heaven and earth, or before the throne of God, were quietly pursuing their own desires, a door of hope was open, by which the power of the Most High was set up on earth, through the strength, patience, wisdom, and celerity of the Mighty ones, which caused revolutions, discussions, and war, attended by the public confession of the name and authority of the Most High in heaven and among the kingdoms of the earth.



CHAPTER V.

1. THE BOOK WITH SEVEN SEALS.—6. THE APPEARANCE OF THE LAMB.—8. THE BEASTS AND ELDERS WORSHIP THE LAMB.—12—14. THE HOSTS OF HEAVEN AND EARTH WORSHIP THE LAMB CONJOINTLY WITH THEIR WORSHIP OF HIM THAT LIVETH FOR EVER AND EVER.

VERSE 1.—And I saw in the right hand of¹ him that sat on the throne, a book written within and on the back side,^a sealed with seven seals.

A book. John, having in a brief and luminous manner described the attendants, turned his eyes again to him who sat upon the throne (ch. 4 : 3), and saw in his "right hand" a book—a written manuscript of seven rolls, or leaves, each of them sealed and folded so as to form one book. Books are opened at the day of judgment (ch. 20 : 12).

EMBLEMS OF THE TEXT.—*Right hand* is the emblem of power or strength, and favor or fellowship.

Throne. See ch. 4 : 2.

¹ Ex. 32 : 32 ; Ps. 40 : 7 ; 56 . 8 ; Isa. 29 : 12 ; 84 : 16 ; ch. 1 : 16 ; 2 : 1 ; 13 : 16.

^a Written within and without.

Book. Books are the repositories of knowledge (ch. 10 : 11), and are the symbols of the ordinances of God, or of legislatures, the record of Divine providences, and the histories of the affairs of men.

Seals. As trumpets (ch. 4 : 2) are emblems of religious, so seals are insignia of legislative and judicial authority, and are emblematic of civil and political powers. They also denote security or choice (Mat. 27 : 66 ; Eph. 1 : 13 ; 4 : 30).

VERSE 2.—And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof ?¹

Strong angel. One in great power and dignity.

Who is worthy ? The question is not, what man is worthy, but who ? who in heaven, or elsewhere ?

Unquestionably, none but those in the highest authority have a right to use the seals of office, or frame laws. None, therefore, but one who is worthy, or properly qualified, could make and proclaim the laws of Heaven—the decrees of Providence.

VERSE 3.—And no man in heaven, nor in earth,² neither under the earth, was able to open the book, neither to look thereon.

No man in heaven. The word “man” is not in the original. None was able. A strong angel with a loud voice (so that all should hear and understand) made the challenge, but he found none that was either worthy or able to look on the book, so as to know its contents, much less to open the seals and “read,” or promulgate the decrees.

VERSE 4.—And I wept much, because no man was found worthy to open, and to³ read the book, neither to look thereon.

VERSE 5.—And one of the elders said unto me,⁴ Weep not ;

¹ Ps. 103 : 20 ; Isa. 29 : 11.

² Isa. 40 : 13 ; Rom. 11 : 34 ; Philip. 2 : 10 ; ch. 5 : 13.

³ Gen. 43 : 3 ; Ex. 2 : 6 ; 2 Kings 8 : 11 ; Luke 19 : 41 ; John 11 : 35.

⁴ Gen. 49 : 9, 10 ; Isa. 11 : 9, 10 ; Rom. 15 : 12 ; Heb. 7 : 14 ; ch. 40 : 10 ; 22 : 16.

behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

No man was found worthy. The word "man" here also is not in the original. None was found either among men, or among the higher or lower orders of creatures; neither among the holy nor unholy; none had been found, in former ages, to proclaim that which was within the book; none now, to proclaim that which was future. From the fact that the book was held in the right hand of him that sat on the throne—the circumstance of the proclamation being made to the universe, on, above, and below the earth, and to all grades of creatures—and the report of that proclamation, that none was found "worthy" or was possessed of sufficient power and dignity to open it—John judged that its contents were not only highly important, but eminently necessary to be known. And he wept because none was worthy to disclose them.

One of the elders addressed him, saying, "Weep not;" the Lion of the tribe of Juda hath prevailed. He has both the authority and strength to open the book, and is worthy to do it.

Root of David. David was a man of great power and valor, but he was only a branch that grew out of this "root" (Mark 12:37; ch. 3:7; 6:2; 22:16).

EMBLEMS OF THE TEXT.—*Book, Lion, &c.*, see ch. 4:7; 5:1.

VERSE 6.—And I beheld, and lo, in the midst of the throne, and of the four beasts,^a and¹ in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

In the midst. John looked to see the book opened, but instead of this a new appearance presented itself upon the throne. The similitude of a Lamb stood in

^a Living creatures.

¹ Isa. 53:7; Zech. 3:9; 4:10; John 1:29, 36; Acts 8:32; 1 Pet. 1:19; ch. 1:4, 7; 3:1; 4:5; 5:12; 7:14; 8:2; 12:11; 18:8.

the midst of the throne, the four seraphs forming around next to him, and the elders also standing up before him. At first, John imagined it a part of the throne, like the lions of Solomon's (2 Chr. 9: 19); or it had the appearance of being dead; but a moment's consideration unfolded seven horns and seven eyes, and he saw the Lamb was alive. The seven spirits of God, which are sent into all parts of the earth, are the eyes [and horns?] of the Lamb.

NOTE.—The Revelation embraces all the inhabitants of "the earth" (verse 6).

EMBLEMS OF THE TEXT.—*Throne.* See ch. 4: 2.

Lamb is the emblem of meekness.

Horns are the symbols of power, or glory, might and strength, and are emblematical of kings, or kingdoms, and armies.

Eye. See ch. 4: 6.

VERSE 7.—And he came and took the book¹ out of the right hand of him that sat upon the throne.

VERSE 8.—And when he had taken the book, the four beasts, and four and twenty elders fell down before² the Lamb, having every one of them harps, and golden vials full of odors,³ which are the prayers of saints.

He came and took the book. The Lamb left his place on the throne, and came before him that held the book, and took it from his right hand. The four beasts and the elders, or *presbyters*, in the mean time remain standing.

Fall down. All the living creatures, who were seen at first around and on the throne (ch. 4: 6) of God, and the elders, who were seen sitting on separate seats with golden crowns upon their heads (ch. 4: 4), fall down before or around the Lamb, who stands upon the open space, upon the sea of glass, within the square or circle formed by the throne, the beasts, and elders.

¹ Ch. 4: 2; 5: 1.

² Ps. 141: 2; ch. 4: 8, 10; 8: 3, 4; 14: 2.

³ Or incense.

The Lamb is thus surrounded by them, and they are nearest to him.

Having harps, for instrumental music, a circumstance not observed till now, and *golden vials*, golden bowls, cups, or censers, like those in ch. 16, containing the plagues; but these were filled with odors, which are the prayers of the saints.

EMBLEMS OF THE TEXT.—*Book, hand, throne.* See ch. 4.

Elders. The word in Gr. is *πρεσβύτεροι*, and signifies teachers, or presbyters—bishops or overseers—the aged.

Harps are instruments of music, and indicate joy, satisfaction, and mirthfulness.

Vials, bowls, or censers, used for libations, or offerings, are the emblems of mental emotions, according to their odors, incense, wine, &c., and symbolically represent the acts as religious (see ch. 8 : 5).

VERSE 9.—And they sung a new song, saying,¹ Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred,^a and tongue, and people, and nation.

VERSE 10.—And hast made us unto our God kings and priests; and we^b shall reign² on the earth.

Thou art worthy, for thou wast slain. The Lamb prevailed and triumphed by his vicarious death, and through his death became worthy to redeem his saints, and promulgate the laws of heaven and earth.

Hast redeemed. These six-winged seraphim, with all the clusters of their attendant angelic eyes—these four and twenty elders, with their golden crowns, harps, and odors, fall prostrate before the Lamb, and

¹ Acts 20 : 28 ; Rom. 3 : 24 ; 1 Cor. 1 : 30 ; 6 : 20 ; 7 : 23 ; Eph. 1 : 7 ; Col. 1 : 14 ; Heb. 9 : 12 ; 10 : 10 ; 1 Pet. 1 : 18, 19 ; 2 Pet. 2 : 1 ; 1 John 1 : 7 ; ch. 4 : 11 ; 14 : 3.

^a Tribe.

^b Or, they shall reign over the earth.

² Ex. 19 : 6 ; 1 Pet. 2 : 5 ; ch. 1 : 6 ; 2 : 6 ; 22 : 5.

say, he has redeemed them from every kindred and tongue and people and nation, and has made them unto God kings and priests. The same language is used by John to the seven churches (ch. 1: 5, 6). These four living creatures, and four and twenty presbyters, are therefore the symbols or representatives of the redeemed, who are gathered from all parts of the earth. Two inquiries here present themselves:

1st. What times or what manner of times are here represented?

2d. In what manner do those who sung the new song shadow forth the redeemed?

With reference to the first question, we may conjecture that the four beasts, full of eyes, represent the four great epochs of the world, marked in ecclesiastical time. 1st, from Adam to Moses. 2d, from Moses to Christ. 3d, from Christ to the Millennium. 4th, from the Millennium to the end of the world.

In the first great epoch, from Adam to Moses—a period of about 2500 years—the religion of the world was nearly the same, viz., preaching and sacrifices, without any distinct church organization (only as races, or tribes, separated in whole bodies from the rest of the world); and to the time of Noah, without idolatry; because men who lived a thousand years, were never foolish enough to worship idols.

During the second epoch, from Moses to Christ—a period of 1400 years—the history of the world presents us with two religions: the first, among the descendants of Israel—a national theocracy, with laws and sacrifices; the second, idolatry, embraced by the rest of the world—also a religion of laws and sacrifices.

During the third epoch, from Christ to the Millennium—a period probably of about 2100 years—the religion of the world has thus far been presented under three aspects: 1st. Distinct voluntary republics, or churches without sacrifices, worshipping an invisi-

ble Triune Spirit. 2d. National aristocratic establishments of involuntary worshippers, who adore from one to numberless gods, either with or without sacrifices. 3d. Idolatry, a despotism with sacrifices, although all religions have been more sparing of sacrifices since the Christian era than before.

During the fourth epoch, from the Millennium to the end of the world—a period of more than a thousand years, which is yet future—it is not known in what aspect the religion of the world will be presented to the mind of the historian.

2d. In what manner do the living creatures and the elders shadow forth the redeemed? Can we safely say that twelve of the elders represent those who are redeemed during the sacrificial dispensations, from Adam to Moses, and from Moses to Christ? and who are also, in the symbol of the New Jerusalem (ch. 21: 12), indicated by the twelve gates? and that the other twelve elders represent the redeemed from the commencement of the Christian era to the end of the world, indicated by the twelve foundations of the city? But see ch. 21 and 22; also ch. 7, 11–12.

Thou hast made us kings and priests, and we shall reign. The crowns represented their sovereignty; the vials, or censers and harps, their priesthood. They will reign either by the consequences of the first resurrection (ch. 20), or by their representatives who may be on earth at that time. The saints have never been in the ascendant on earth. For a little while a godly ruler may have swayed the sovereignty of empire, and, in moments of exultation or victory, he may have captivated the people, or gained their applause, for his faithfulness in their service; but he also needed the further security of factitious perfections and splendors, or the more formidable defence of a standing army. But the time is coming when the redeemed shall bear rule, and their safety shall be in the affections of the people. The hearts of the major

rities shall favor justice, and judgment, and mercy. But will the earth ever be a place of happiness—of such happiness as to incline the inhabitants of heaven to desire it for a residence? We know that the elements of happiness exist here, but they exist either in a short-lived or perverted state. Happiness is not permanent, nor the means of it perpetual. All is mortal, and the best decay. Will this ever be rectified? Certainly it is in the power of God to remedy it, and make all things new; but has he promised it in reference to the earth?

Elijah was said to have appeared in John the Baptist (Luke 1:17, compared with Mat. 11:14), when he came in his spirit and power. It may possibly be so with this prediction of a "reign on the earth." The virtues and graces of the millennial saints, may comprise all the excellencies of the ancients; for, when compared with other Scripture, this seems to be spoken with reference to the millennium (Isa. 2; Eze. 40; Dan. 2; Mic. 4; Rev. 11:15, &c.

EMBLEMS OF THE TEXT.—*Seals*. See ch. 5:1.

Earth is the symbol of a single nation, or of political power, and worldly authority, either limited or universal; the context, or associated symbols, must decide its application.

NOTE.—An office is sometimes put for an officer, or his authority; and sometimes this is reversed, and the officer put for the office—as king, for kingdom; priest, for priesthood, &c.

VERSE 11.—And I beheld, and I heard the voice¹ of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands.

VERSE 12.—Saying with a loud voice, Worthy is the Lamb that was slain to² receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

¹ Deut. 33:5; Ps. 68:17; Dan. 7:10; Heb. 12:22.

² Ch. 4:11; Matt. 28:18; Jno. 3:35; 2 Cor. 8:9; Phil. 2:9; 1 Tim. 1:17.

Beheld and heard. Beheld many angels standing at a distance, on a line or an area outside of the elders and the throne—either on a square or circle—and he heard their voices, distinct and loud, approving, in a chorus, the first worship, after the elders had ceased. Is this right to worship Jesus Christ, the Lamb of God, who was slain? Is he worthy—worthy of the worship of angels and seraphim? Does all this testimony, given in the very presence of the throne, and of him that sat thereon, have any weight towards sanctioning it? Would it not be idolatrous to worship an unworthy being? Either Jesus Christ is worthy to be adored, or the angels in heaven bear false witness, and approve of idolatry in the presence of God.

The number of them. Ten thousand times ten thousand is a hundred millions, but thousands of thousands is a large indefinite number, expressive of vast multitudes. Yet none of this number acknowledged themselves to have been redeemed. They had never fallen.

VERSE 13.—And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea,¹ and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

And every creature. Immediately after the angels had ceased, voices arose from all parts of the universe—from the region above the earth, from land and sea, and the region below the plane of the horizon—shouting a third song of worship, differing from the two preceding ones.

The first song is upon the harps, by the beasts and elders, to the Lamb; because, 1st. He is worthy. 2d. Was slain. 3d. Has redeemed them. 4th. Has promoted them, and made them kings and priests. The second

¹ 1 Chr. 29 : 11; Rom. 9 : 5; 11 : 36; 16 : 27; Gal. 1 : 5; Eph. 3 : 25; Philip. 2 : 10; 4 : 20; 1 Tim. 6 : 16; 2 Tim. 4 : 18; Heb. 13 : 21; 1 Pet. 4 : 11; 2 Pet. 3 : 13; Jude 25; ch. 7 : 10.

song is to the Lamb, from a multitude of angels; because, 1st. He is worthy. 2d. He was slain. The third is to the Holy Lord God Almighty (ch. 4: 8), who sat upon the throne conjointly with the Lamb, and proclaims blessing and honor, and glory and power, to them unitedly for ever and ever.

VERSE 14.—And the four beasts ^a said, Amen. And the four and twenty elders ¹ fell down and worshipped him that liveth for ever and ever.

And the beasts.—After the seraphim and presbyters had fallen down and sung to the Lamb (v. 8), they arose and stood until after the other songs were concluded, when the seraphim answered, Amen. The four who stood nearest the throne of God, responded to the propriety of this worship, which was tendered by others to the Lamb, and the elders immediately prostrated themselves before the throne and worshipped him that liveth for ever and ever (ch. 4: 9, 10).

REVIEW AND REFLECTIONS.—From the emblems of this chapter we gather, 1st. That when the name and authority of Jehovah were established in the earth, Jesus Christ was revealed with divine perfections, worthy of religious praise and worship, as the Mediator, who, by the shedding of his blood, redeemed mankind, and is exalted to an equality with the Holy Lord God, and has received power, honor, and authority to publish and enforce the decrees of providence and heaven, to open and to shut, and to hold the keys of hell and of death.

2d. It appears therefore safe to draw these inferences: that the worship tendered to Jesus Christ by any creature is approved of in heaven. The united voices of the four seraphim, saying, Amen (a word transferred from the Hebrew, and signifying), “so be it,” “so let it be,” indicate that it would be wicked-

^a Animals.

¹ Ch. 4: 9; 19: 4.

ness to withhold such worship from him, or to refuse to honor the Son even as they honor the Father (John 5 : 23): that if John in the spirit heard voices from all parts of the world at the same time (v. 13), so the spirits of men in heaven may have faculties of communicating with each other at great distances, and of simultaneously hearing and knowing (Luke 15 : 7, 10) things which are transpiring in other parts of the world at the very moment they take place.

God can hear all voices at all times, or close his ears against them.



CHAPTER VI.

OPENING OF SIX OF THE SEALS OF THE BOOK.

VERSE 1.—And I saw when the Lamb¹ opened one of the seals, and I heard, as it were the noise^a of thunder, one of the four beasts, saying, Come and see.

One of the Seals. Seals being the insignia of civil authority (ch. 5 : 1) the opening of a seal would indicate either the history or prophecy of political revolutions—the breaking up or overturning of civil governments. If other things were to be represented, other symbols would be employed to represent them. The opening of the seven seals, therefore, must lead us to expect actions of a political bearing, variously modified according to the symbols which attend them.

Thunder (ch. 4 : 5). As soon as the Lamb opened the first seal, the seraph, whose face was like a lion's

¹ Ch. 4 : 6 ; 5 : 5, 9 ; Acts 41 : 20.

^a I heard one of the four living creatures saying, as the voice of thunder, Come, see.

(ch. 4 : 7), with a voice of thunder, said to John and the assembled hosts of heaven, Come and see. Their minds and eyes were called off from the contemplation of the Lamb, and other things in heaven, to observe what followed the breaking of the seal.

VERSE 2.—And I saw, and behold, a white horse :¹ and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer.

And I saw. John, whose position might have been, during all the other representations of ch. 4 and 5, at the door of heaven, now took special notice of what passed on account of the broken seal. He does not say that the Lamb read the book, only that he opened the seals (ch. 5 : 5). The lion was the second in Ezekiel's vision of the cherubs (Eze. 1 : 10).

White horse. The horse is an emblem of grandeur, courage, fleetness, and strength. The color of the horse varies the symbol. A white horse has long been considered symbolical of the religion of Jehovah. It was ridden anciently in triumphant marches and public parades.

He that sat on the horse had a bow. The bow is the first artificial weapon of human warfare, and is indicative of a people emerging from a state of barbarism to civilization. Those who handle the bow generally know something of the mechanic arts, agriculture, and poetry ; but they lead an unsettled, wandering life, and subsist more upon natural vegetation, fishing, hunting, and plunder, than upon the products of the cultivated earth.

A crown was given unto him. A crown is emblematical of honors and authority (ch. 4 : 4), and indicates a settled people under a regularly organized [monarchical] government. He received one crown because he [it] was to rule only one nation, ch. 19 : 16.

¹ Ps. 45 : 3 ; Zech. 1 : 8 ; Ch. 14 : 14 ; 19 : 11.

He went forth conquering. When he went forth, it was from the midst of conquest. He had just come from conquering and had the evidences of conquest with him. These words of explanation are added by John, lest the symbol might not be sufficiently intelligible. A white horse, the religion of Jehovah and of peace, is found connected with the conquests of human warfare, and carnal weapons, and an earthly crown. Power and dominion are superadded.

The words translated, "he went forth conquering" are ἐξῆλθε νικῶν, "HE WENT OUT CONQUERING," that is, he went out victorious.

And to conquer, or "to excel." From the midst of victories, he went out *that he may conquer*—with the avowed intention of making conquests.

Here let us review these symbols, and ask where we may look for a "warlike," "half-civilized" and "unsettled people," "professing the worship of Jehovah," "carrying with them the spoils or ensigns of conquest," "going forth from victories" afterwards effecting "permanent settlements," "changing their form of government to a monarchy," "conquering" the surrounding nations and "excelling in arms, arts, and sciences, laws, and religion?" Well might the lion-like seraphim proclaim to the assembled "thousands" of heaven and earth, and with a voice of "thunder" say, "Come and see!" We may come and see this, but nowhere, except in the history of the Israelites coming up with the "spoils of Egypt," with the avowed intention of conquering Syria to establish the religion of Jehovah in the Holy Land.

We are prepared for an outline of Jewish history, that we may compare it with the symbols of the text.

The Hebrews came out of Egypt A. M. 2513, before Christ 1491. I use the common era. They were formed into a national government in Canaan, A. M. 2560, B. C. 1444, with an aristocracy, which gradually became elective. After a variety of fortune, Saul was

appointed their first king (see story of Abimelech Judges 9), and the form of government changed to a monarchy A. M. 2909, B. C. 1095. David, descended from the line of the ancient houses of Moab and Judah (Ruth 4 : 17), ascended the throne of the twelve tribes of Jacob, on the death of Saul A. M. 2948, and became the founder of a new race of monarchs, whose career is the most impartial, splendid, and important of ancient times. This dynasty continued to rule with varied capacity and success, during the long period of more than a thousand years (ch. 3 : 7). David extended his conquests far and wide, and was the most warlike prince of the age in which he lived. Under the long and peaceful reign of his son the nation attained the zenith of its prosperity. Unrivalled in the glory of his laws, Solomon was a judge of great integrity, a scholar of unsurpassed erudition, and a man of candor and liberality. His reign attracted artisans from every country, and his court became the resort of the learned and fashionable of all nations. Under his wise and fostering care, agriculture filled his stores with plenty, and commerce poured her riches at his feet. His capital became a museum of the curiosities of every land, a dépôt of the luxuries of every clime. Jerusalem was embellished with magnificent edifices, and the arts were carried to a perfection unknown to other nations of his age. On his decease, which occurred 120 years from the inauguration of Saul, two rival aspirants for the crown, Rehoboam and Jeroboam—the latter assisted by the forces of Egypt—divided the people and plunged them into civil wars, which resulted in the permanent establishment of two separate monarchies within the original empire of David. These monarchies were still powerful, but they wasted their strength in mutual feuds and conflicts, during a period of more than two hundred years, which made way for the opening of the second seal (see ch. 5 : 5 ; 6 : 3 ; 8 : 1 ; note).

Let us compare the history with the symbols of the text. The "thunder," indicating [discussions? and] civil or religious convulsions, is a prelude to the Hebrews' leaving Egypt. The seal opens, and the power of Egypt is dissolved. The "white horse" shadow forth their religion and triumphs over Pharaoh. The "bow" in the hand of the rider on the horse shows their state of civilization, and weapons of war: "going forth" or riding, signifies a moving people, marching armies, &c., and is answerable to the time they left Egypt, till they entered the promised land, or possibly from the days of Abraham to their settlement in Canaan, and in one sense or other is significant of that people to the days of David.

A crown was given him. In Palestine, the children of Israel changed their form of government, during the presidency or judgeship of Samuel, from an elective republic to a limited, hereditary monarchy. "Conquering" or "excelling" (Gr. *νικῶν*). Excelling or conquering in arts, arms, sciences, religion and laws, is applicable to the Israelites at various periods. Their laws, sometimes perverted, were, from the days of Moses to Herod, the best in the world. Their armies were the best disciplined, and most successful of any in the world from the days of Saul to Ahaz—a period of three centuries. During the long and wise reign of Solomon, foreign mechanics were patronized, native Hebrews were encouraged and honored, the arts attained to a perfection that was the astonishment and admiration of the times; and their public buildings have never been excelled.

Science does not depend upon the caprice of any people. That is the property of nations, and the result of the discoveries of consecutive ages. Many learned men have appeared among the descendants of Jacob; their historians and divines have been the instructors of succeeding generations, and to this day salvation is of the Jews.

REMARKS.—No time is noted for the accomplishment of the events under the first six seals, because the opening of those seals was but the review—the *revelation* of things which had gone before, the times of which were well known to John and his contemporaries. They had before been recorded or predicted, and were among the things “that had been seen” (ch. 1:19). The opening of the seventh seal (ch. 8:1) indicates a prophecy, and the time is stated. And we may lay it down as an invariable rule, in the interpretation of the Book of Revelation, that *the time of the fulfilment of each prophecy is stated in the vision which announces it*, where it has not been before stated in a previous vision.

The time of this seal, reckoning from the Exodus to the invasion of Shalmaneser, was about 750 years. I cannot persuade myself to close this condensed sketch of events, indicated under the opening of the first seal, without remarking that the great pains commentators have taken to press the seven important epochs symbolized by the breaking of the seven seals, into the short space of about 250 years, viz., from the destruction of the Jewish commonwealth to the establishment of a corrupt Christianity by the sword of Constantine, shows that their interpretations appear both unnatural and unsatisfactory.

VERSE 3.—And when he had opened the second¹ seal, I heard the second beast^a say, Come and see.

Second beast. This second living creature was like a calf (ch. 4:7).

VERSE 4.—And there went out another horse² that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

¹ Ch. 5:1; 6:1, 2.

^a Second animal.

² Zech. 1:8; ch. 2:12; ch. 12:13; 17:3.

There went out another horse. This horse was seen passing out. The first horseman waited until a crown was given unto him, before he made extensive conquests, but this one was going out when he first saw him.

Red. This horse was of a bright shining "red" or fire-color, giving the appearance of blood glistening in the sun. A *red horse* is the ensign of war. Was this the first scarlet beast?

Sword. Sword symbolizes both the license and the instruments of vengeance (ch. 2 : 12) a great sword is the emblem of large and desolating armies, and indicates, as compared with the bow, an advanced state of the arts.

Here let us review these symbols, and ask where are we to look for a populous and warlike people sending forth their armies as "instruments of vengeance," by which the religion of Jehovah is effected in an extensive conquest or slaughter, or by mutual slaughter, by which peace is taken from the earth? I say, by which the religion of Jehovah is affected, because, although the Bible deals in affairs that are not strictly of a religious character (ch. 1 : 19), yet it does not deal in affairs that have no permanent bearing on religion. Nor are the pages of the Revelation wasted by a description of those commotions among men which have no immediate connection with its great and leading object, "the testimony of Jesus." Where then are we to look in the history of the world for a combination of events compatible with these symbols? Does not the history of Palestine furnish the answer? Let us "come and see."

HISTORY.—After the partition of the empire of David (1 Kings), although internal dissensions weakened the two nations of Israel and Judah, their commercial and foreign relations continued nearly the same as before. They were still respected and powerful abroad, and the world enjoyed comparative quiet.

Egypt had been so disastrously weakened by the exodus of the children of Israel, that she had not yet recovered her former prosperity, and felt little inclined to bring down upon herself the terrible chastisement of another Hebrew conquest. She therefore gratified her enmity by fanning the flames of jealousy between the rival crowns of the Holy Land, or reaped the rich rewards of a neutral policy, through the friendly commercial relations she cultivated with both. Five years after the partition of the empire, Shishak, king of Egypt, made a diversion in favor of Jeroboam, entered Jerusalem, plundered the temple, and returned again to Africa. But two and a half centuries after this a powerful rival arose in the East. The great city of Nineveh (Nah. 1-3; Jonah 1-3), situated in the rich valley of the river Euphrates, began to attract attention, and her ambitious chiefs conceived the design of humbling their hitherto terrible, but now impolitic and discordant neighbors of Palestine. For this purpose, through policy or fear (see 2 Kings 16:7), they brought the haughty and fiery nobles of her populous valleys to their standard. Shalmaneser, a successful and impetuous general, at the head of a large army, set out from Nineveh for the invasion of Syria. He attacked the tribes of Reuben and Gad, overcame the armies sent to oppose him, and drove them back with fearful slaughter. Following up his successes, he soon conquered the whole territory of Jeroboam, reduced Samaria, expatriated the inhabitants, and annexed the country to his dominions A. M. 3234, B. C. 720. This was 871 years after their exodus from Egypt, and 375 years after their erection into a monarchy, when Saul was anointed king (2 Kings ch. 15-19).

Ten years after this, Senacherib, at the head of the Assyrian forces, invaded Judea, but the previous conquests had aroused the jealousy of Egypt, and she was in arms to oppose him. Their forces came together near Libnah (2 King 19:8). Incredible numbers fell

on both sides, but the fortunes of war declared in favor of the rising nation of Assyria, and Egypt was destined to feel the awful resentment of that young and haughty conqueror. Her shattered armies were everywhere driven from the field, and fire and sword proclaimed the power of the conquering foe. Her commerce was destroyed, her fields desolated, her cities wasted, and her citizens butchered with an appalling barbarity, well symbolized by the emblems of the text. Having satiated his vengeance in Egypt, Senacherib returned to Judea. He laid waste the country and smaller cities and invested Jerusalem, the capital; but a miraculous pestilence destroyed the flower of his veteran army, and he returned to his own country; but not to enjoy repose. Wars, divisions, and revolutions succeeded throughout his vast conquests from China to Ethiopia. Egypt, rid of the enemy, gathered her shattered forces, rebuilt and fortified her cities, and, collecting her great resources, repaired to some extent, her misfortunes.

Judea, enriched by the spoils of Senacherib's army, fortified her towns, built castles, provided arms, and made a respectable show of strength, and the enfeebled dominions of Israel sought her protection (2 Chr. 30 : 11).

Babylon of Chaldea, a colony of Nineveh,* (Isa. 23 : 13; Gen. 10 : 11; Zeph. 2 : 13), anciently planted on her northern confines for the defence of her wilderness frontier, asserted her independence, and confederated with Hezekiah king of Judah. Nineveh unable to retain her conquests abroad, thought only of defending her dependencies at home. Thus Judah again held the keys of empire.

But four nations (Assyria, Judea, Chaldea, and Egypt), so equally balanced could not for any con-

* I have preferred the plain declaration of Isaiah to the dubious rendering of Moses (compare Isa. 23 : 13 with Gen. 10 : 11); and perhaps the Babel of Genesis is not the Babylonia Chaldei of Isaiah (ch. 16 : 17-21).

siderable time peaceably hold the empire of the world.

Let us now compare this brief history with the emblems of the text. From the days of David, during the long term of more than three hundred years, the leading nations of the world, Palestine holding the umpire, had externally enjoyed profound peace, until it was interrupted by the haughty generals of Assyria carrying out the policy of Nineveh. The Assyrian empire, with Nineveh at its head, unsheathed the great sword that reached the Holy Land, carried the ten tribes into captivity, and came in contact with the religion of Jehovah in Judea, which took peace from the world. The opening of this seal, and the going forth of this scarlet beast, is the commencement of those religious wars which have never since, for any considerable time, stopped their disastrous career.

1. *A seal is broken*, and the kingdom of Israel is overturned, involving Nineveh in its fall.

2. *A red horse goes forth*. A mighty power is moved to conquest, followed by destructive and desolating wars.

3. *For the first time in the world*, idolatry, supported by the sword, comes in aggressive and hostile contact with the religion of Jehovah, not in Israel but Judea, and peace is never restored.*

4. *And that they should kill one another*. Idolaters slaughtered idolaters in Israel, Egypt, and eventually in civil wars in Assyria.

These convulsions therefore explain the emblems of the text. The wars of the second seal comprise a period of about seventy years, the whole duration of the seal, from the division of the Hebrew empire to its fall, about three centuries.

* The Egyptians under Pharaoh were the first to make war on the worshippers of God; but their object was to recapture runaway slaves, natives of Egypt, not to make conquests in a foreign land.

VERSE 5.—And when he had opened the third¹ seal, I heard the third beast^a say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances^b in his hand.

VERSE 6.—And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of² barley for a penny; and see thou hurt not the oil and the wine.

A voice in the midst of the beasts. The throne, He that sat on it, the Lamb in the midst of the throne, and the seven spirits of God, were all in the midst of the four beasts.

EMBLEMS OF THE TEXT.—The third seal is opened, indicating that another government is overturned, and the third beast, or seraph, with six wings and a man's face, said "Come and see."

A black horse is the emblem of desolation, calamity, and mourning. In the vision of Zech. ch. 6, the black horse went into the North, into Chaldea, Syria, and Media.

Balances in his hand. The symbols of justice. When used to weigh corn, the emblems of want, exactness, and famine (Lev. 26: 28; Ezek. 4: 9-17). But the word ζυγόν, translated "balances," is also used for yoke; metaphorically for slavery, as in Acts 15: 10; 1 Tim. 6: 1; 1 Pet. 2: 16.

Measure (see Polyglot margin). The various words translated "measure" in Scripture are of different capacity, the Gr. χοῖνιξ, here translated "measure," is a capacity of nearly 50 solid inches, or about one American quart. This being sold for a denarius, a coin worth, before the reign of Vespasian, according to Ainsworth, 8½ pence sterling, equal to nearly twelve cents American currency; so that at \$4 a bushel for wheat, or \$1¼ for barley, with the wages of the times either of John, or at the opening of the seal, a man would scarcely be able to work for enough to keep

¹ Zech. 6: 8; Jer. 3: 12; 4: 1, 3; ch. 4: 7.

^a Third living creature or animal.

^b Or scales.

² Ps. 76: 10; ch. 9: 8.

himself alive. We are therefore to look for the religion of Jehovah to be affected by invasion, slavery, and famine, while the "oil and the wine" remain unhurt, either literally, as human sustenance and medicine, or figuratively, as by sparing the more valuable and virtuous people of the land; and these later not from the care or clemency of the invaders, but by a direct providence, or the nature of things (ch. 9).

HISTORY.—The peace of the world, having been interrupted by the ambitious projects of Nineveh, could not be restored by throwing other nations into the scale with her, and thus balancing the powers of the earth (see 2nd seal). Babylon of Chaldea was destined to run the race of warlike ambition.

She extended her conquests North and East into Parthia and Media, and eventually, by force or treaty, added those states to her empire; by the help of Astyages or Ahashuerus I., she conquered Nineveh, and reduced the mother city a dependency to her dominions.

The Egyptians, jealous of the growing importance of this new empire, and still smarting under the disasters of their former wars with those provinces, conceived the design of invading the Chaldeans, to break up if possible the new coalition, favored by Judea (Eze. 23: 32), and regain the glory of their arms and the booty wrested from them by Senacherib.

With these designs, a large army under Pharaoh Necho (2 Kings 23) marched towards the Euphrates, either to favor a revolt at Nineveh, or recapture that city from the Babylonians.

On their way, while crossing Palestine, they were met at Megiddo by the forces of Judea, under king Josiah who commanded in person. A battle ensued, in which Josiah was slain and his army defeated, B. C. 623. Jerusalem soon after capitulated to the Egyptians and became tributary. The king of Babylon shortly after drove the Egyptians back to Africa, where they found enough to take care of their domestic affairs, and Baby-

lon was left to her career. Nebuchadnezzar, a politic and warlike prince, was now upon the throne. He sent a large army towards Judea, overrun the intermediate country, which, on the fall of Nineveh, had, it seems, assumed its independence, or returned to the protection of the Jewish kings, and threatened Jerusalem. Jehoiakim, the reigning prince, a feeble and treacherous monarch, tributary of Egypt (2 Kings 23), submitted without the risk of a battle, and the country was added to the diadem of the Babylonian conqueror, B. C. 620, three years after the death of Josiah.

Jehoiakim continued his allegiance to Babylon three years. The terms of confederation being unequal between the two nations, the Babylonians held Judea in the light of a subjugated and conquered province, not as an equal and independent state. Jehoiakim, therefore, having fortified his capital, and placed the country in a posture of defence, relying upon the aid of Egypt, revolted, and maintained a hostile independence against incursive and depredating parties stirred up by Babylon, till his death, which happened about six years afterwards. B. C. 614.

Upon his death, Jehoiachin, his son, succeeded to the throne at the age of eighteen. He found his treasury exhausted, the people discontented, divided and oppressed by taxation, and the state engaged in a foreign war with the powerful and overshadowing empire of Chaldea; and, what added more to his perplexity and hastened the downfall of his country, he inherited a corrupt and sanguinary council, the tools of his mother, whom he mistrusted and feared. (Jer.) Under these embarrassments, his kingdom was invaded by the victorious army of Chaldea, returning from the conquest of Northern Egypt under Nebuchadnezzar, who besieged the city of Jerusalem. Jehoiachin submitted on discretion; he was expatriated with his family and nobles, and the ornaments of the temple were taken to Babylon. Zedekiah, his uncle, was made

king by the conqueror, B. C. 604. Nine years after this event, Jerusalem again raised the standard of revolt, and all Judea soon followed her example. No sooner had tidings of this rebellion reached Babylon, than the king mustered his forces and hastened into Palestine. He dismantled the towns and cities about Jerusalem, capturing or driving off the wealthy inhabitants, but leaving the poorer and neutral classes to be vine-dressers and husbandmen. When the harvest and vintage were gathered in, he seized the products of the soil for the support of his army, depriving the wretched inhabitants of their daily bread, the fruit of their laborious toil. Steadily advancing, he at length invested the capital, which was as well fortified as human art, in a naturally strong position, could make it. Around this impregnable fortress, for so Jerusalem might be called (Sam.), Nebuchadnezzar patiently encamped his soldiery and awaited the issue. The besiegers made but little progress. Secure within their retreat, the Jews derided the hosts of Babylon. But Nebuchadnezzar found means to poison or cut off the supply of water from the city. The improvidence or poverty of Zedekiah had failed to secure a sufficient store of provisions, and the food of the city was exhausted; to these calamities, pestilence joined his invisible and omnipresent sword, and the gaunt soldier, parched with thirst and burning with fever, sought the hidden morsel that might be concealed by some more favored citizen, with the vain hope to prolong the path of suffering that leads to certain death. What, therefore, the enemy could not do from without, pestilence, thirst, and famine accomplished from within; and after this desperate resistance, finding it useless to hold out any longer, Zedekiah fled from his capital to the open country, whither he was pursued, captured, and sent in chains a prisoner to Babylon, B. C. 593. His country had been so long ravaged by invaders from abroad, and exacters at home, that, to

use the plaintive description of the sacred historian, "the famine prevailed in the city," and out of the city, "there was no bread for the people of the land."

Jerusalem, so often the nursery of treachery and revolt, was dismantled, her walls thrown down, her temple burnt, and the place left a scene of blackened and smoking ruins, a monument of Nebuchadnezzar's wrath, and a warning to other states. This terrible blow reduced the people to slavery, and put a period to the Jewish commonwealth, 898 years after their exodus from Egypt, and 502 after Saul changed the government to a monarchy, B. C. 592.

When the Chaldean army were gone to Babylon, Jeremiah informs us that "the Jews returned out of all places whither they were driven, and came to the land of Judea, and gathered oil and summer fruits, very much."

Let us now compare this history with the emblems of the text.

1. The *third seal is opened*, and the invading armies of Babylon, overturning the Hebrew nation, reduce the people to slavery, or the "yoke," Lam. 1 : 4, by which the white horse is succeeded by the black one—the religion of Jehovah is eclipsed and its visibility destroyed.

2. During the tumults and uncertainties of war, agriculture is suspended, and the staples of life cut short for want of cultivation. Scarcity and famine ensue, bearing in their train the ever-attendant calamities of pestilence and mourning.

3. The olive-tree and the vine continued to grow without the husbandman's care, and were not so sensibly diminished by invasions and neglect; so that while the people bowed to the miseries of famine and the yoke of slavery, their oppressors "hurt not the oil and the wine."

The duration of this seal, from the fall of Samaria to the conquest of Jerusalem, was about 130 years.

VERSE 7.—And when he had opened the fourth seal, I heard the voice of the fourth beast ^a say, Come and see.¹

VERSE 8.—And I looked, and behold, a pale horse: and his name that sat on him was Death,² and hell followed^b with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

EMBLEMS OF THE TEXT.—The fourth seal is opened, and a fourth government involving the true religion is overthrown. The fourth beast like an eagle (ch. 4: 7) gives the prelude.

A pale horse. This horse, of a livid, greenish hue, indicates destruction and pestilence—natural, civil, moral, and religious.

The rider's name was, in Greek, *Θάνατος*, Death; *Αἶδης*, the Grave, or Hell, followed with him. The powers of hell, that is, the opposers of the true religion, and "him that had the power of death, that is, the devil," assisted him.

Power was given unto them, (from whom?) over the fourth part of the earth, to kill with the sword, by making war, and by public and private executions, in pursuance of law.

To kill with hunger. To destroy the fruits of the earth, both the breadstuffs and the oil and wine (see v. 6).

To kill with death. Death is the dissolution or disorder of the subject referred to, according to its nature, and may be applied metaphorically to things which have no natural life, when the end, object, or functions of their existence are defeated or frustrated. Despair is the end of expectation, therefore in despair hope is

^a Fourth being or animal.

¹ Ch. 4: 7; 5: 14.

² Eze. 1: 4, 18; Zech. 8: 3; ch. 8: 11.

^b Even Hades followed with him.

dead ; so in Rom. 7 : 8 ; “ without the law, sin is dead ; ” again, “ sin revived and I (Paul) died ” (Rom. 7 : 9). By the law, his sins became manifest, and, of consequence, through the law, he could have no further hope of salvation, and he was as one condemned to death, or already dead. To kill with death then has reference to the conscience. To kill with hunger, and to kill with death, therefore, are symbols of very different meanings—the former refers to the body ; the latter, is sin, idolatry, or false religion, and destroys the soul.

And to kill with the beasts of the earth. This killing with the beasts of the earth, seems to represent the sacrifices of unclean beasts offered in idolatrous worship. Savage-minded men, and warlike, unjust, political, and politico-religious governments, are frequently symbolized by beasts in Scripture (Eze. 13 : 32 ; Dan. 7 ; Luke 13 : 32, &c.). Furious wild beasts were, under the Jewish temple worship, held to be unclean, as were also some domesticated animals ; and but few of the clean beasts were offered in sacrifices. None, however, except wild ones, make depredations upon man.

NOTE.—An opinion has been advanced, that after desolating wars or pestilences, wild beasts might increase so as to become formidable to the residue of a nation. Were this opinion applicable, it might be true. But could the leader of an army be held so far accountable, as to be said to “ kill ” with those beasts of the earth which follow the desolations of an army ?

Here let us review these symbols, and ask where we shall look for this politico-religious war in which the worshippers of Jehovah are confounded with idolators, and this bastard religion, led on by Death, and followed by Hell, is mixed up with the true religion, and kills by law, and the beasts of the earth ? I ask where ? For we are to remember, that under the third seal we saw the religion of Jehovah overshadowed and its visibility gone.

HISTORY.—The subjugation of Judea and the destruction of the city and temple of Jerusalem, left Babylon mistress of the world, without a rival and without an armed foe. She held the reins of empire with a strong hand. But a single monarch, at the head of invincible troops, degenerated, in the person of his successor, to a voluptuous and sanguinary tyrant. A conspiracy drove Nebuchadnezzar from his throne into retirement, but after the lapse of seven years by a counter revolution (Dan. 4) he was recalled and reinstated in the kingdom. His successors, proud of their ancestry and empire, preferred the sensualities of life to the cares, privations and labors of government. Caressed and flattered from their infancy, they were deceived, and attempted to deceive others, with the idea that they were a race of beings of a superior order and nobler blood, who ruled by divine appointment, and that the government belonged to them by natural and indefeasible right. Elated with their vain and false pretensions, they imagined their subjects were created for their pleasure, and might be disposed of for the gratification of a momentary caprice or the indulgence of an arbitrary will. These sentiments, the natural parents of cruelty, despotism and injustice, were endured at first with a sullen acquiescence, which gradually grew into secret murmurs, plots and conspiracies that eventually broke out into rebellion. The Medes on the northern border, forming an alliance with Persia, took the field, and the smouldering fires of discontent flamed forth in all parts of the empire. The Jews, then in Babylonish captivity, sympathized with the rebels and lent them their aid. Egypt withheld her subsidies, and prepared to maintain her revolt with the resources of the country; and Babylon, deserted by her provinces, fell under the accumulated evils of domestic treason and foreign invasion. The confederate armies of the Medes and Persians, having conquered Asia Minor, pursued the retreating monarch

of Chaldea to his capital; and Babylon was in her turn invested by a besieging army under Cyrus, the active and indefatigable general of the allied powers of the North. The city, surrounded by high walls and towers, sustained a vigorous siege, but was at length taken by stratagem; and in pursuance of a generous policy, or to reward the Jews for their assistance in the war, Cyrus issued a decree (Ezra ch. 1; Dan. 5, 6) by which they were restored to their former privileges, their religion tolerated, and themselves permitted to return to Palestine, which, after various vicissitudes and delays, was accomplished, and the temple rebuilt after a captivity of seventy years, B. C. 536 to 523.

Thus, by a revolution which overturned the Babylonian empire, the religion of Jehovah was publicly re-established in Palestine. We are now to look for a combination of historical circumstances, which, although they do not so eclipse this religion as to render it invisible, yet they deface its beauty, purity and vigor, and leave it as a sear and withered tree

After the Jews returned, they held the favor of the Persian monarchs with little interruption to the time of Alexander the Great, king of Macedon. On the event of his death, which happened before Christ 324, his empire underwent many changes until it was divided into thirty-three governments. These were soon absorbed by four central powers, commanded by four of his most prominent or most successful generals.

Antigonus, one of the four, obtained possession of his principal dominions in Asia, but Selucus, another of Alexander's officers and son of Antiochus, revolted against Antigonus, and took possession of the ancient city of Babylon. Their armies soon after met in the famous battle of Ipsus, in which Antigonus was defeated and slain. Selucus was by this victory confirmed in his authority B. C. 312. He founded the king-

dom of Syria or Syro-Media, which reckoning from the time of his taking Babylon to the period when Syria became a Roman province (B. c. 65), lasted 250 years. Syria was governed by twenty-three kings, styled the Seleucidæ, from the name of Seleucus, the founder. Antiochus Epiphanes, one of the Seleucidæ, became king B. c. 175. He was at first unpopular in some of his provinces, especially in Palestine, the nominal government of which he obtained by a league with the disaffected inhabitants of Jerusalem and the neighboring cities. He made war on the bordering nations; and, among the rest, gained considerable advantages in Egypt. On his way, in one of his expeditions to Egypt, he passed Jerusalem, where he deposed Onias, the high-priest of the temple, and sold the office to Menelaus, the brother of Onias, of whom we shall have occasion again to speak (ch. 8:10-11). This greatly disaffected many of the Jews, who not long afterwards, hearing a report that Antiochus was killed in battle, made public rejoicings, and attempted to turn Menelaus from the priesthood. Enraged at these proceedings, Antiochus on his return forced his way into Jerusalem, killed 40,000 of the inhabitants, and sold as many more for slaves to the heathens around. He also robbed the public treasury of about eighteen hundred talents of gold and silver, and carried off a great part of the sacred furniture of the temple. On leaving Jerusalem he appointed Philip of Phrygia and Andromachus to govern Judea and Samaria. Two years after this, from mistrust or revenge, he sent Apollonias, his general, to pillage Jerusalem, who killed multitudes and carried off 10,000 prisoners. After this, Antiochus permitted his troop to pillage the other cities of Judea, either for want of a disposition or authority to prevent them, to murder the men, and to sell the women and children into slavery. He then at first built a fort near the temple, in which was placed a garrison that frequently interrupted the public worship,

but soon after the temple itself was, by his order, dedicated to idolatry, a statue of Jupiter Olympus, an idol of Greece, erected on the altar of burnt-offerings, and sacrifices offered to it about three years (compare 1 Macca. 1 : 54 ; 4 : 52 ; with 2 Mac. 10 : 3). By virtue of a decree of uniformity, such of the Jews as refused to comply with the innovation of the temple-service, thus introduced were exposed to torture and death. Many complied, some suffered martyrdom, others took up arms. After a variety of struggles, the Maccabees obtained command of the disaffected Jews, and a series of brave and terrible battles, attended with immense and almost incredible slaughter, gave them possession of Jerusalem. They removed and rebuilt the altar, and restored the public worship of God at the temple, B. C. 165.

The Romans soon interfered in the dispute and decided the controversy by a decree of the senate.

Let us now compare this history with the emblems of the text.

1st. The fourth seal is broken, and events flow out of it more disastrous than any preceding, involving in its history the leading nations of the world, Babylon, Persia, Macedon, Egypt, Syro-Media, and Palestine.

2d. Syro-Media, one of the four leading governments of the era succeeding Macedon, is signified by the pale horse as one "fourth part of the earth."

3d. Antiochus Epiphanes, of the race of the Selucidæ, rode upon the horse, or was commander and king of the government at the time.

4th. He made war upon the nations, but especially upon his allies in Judea, with great slaughter on all sides. He killed with the sword. Famine ensued.

5th. *He killed with death.* He sold into slavery, which is civil death. He compelled a compliance with idolatry, and apostacy from a religious profession of the true God, and confounded the worship and wor-

shippers of Jupiter and Jehovah—Menelaus, the high-priest at Jerusalem, the temple, and the people, being consecrated to both. This is spiritual death. Antiochus seems to have done this from a mistaken policy, vainly hoping, in his ignorance of human nature, that an act of religious uniformity would reconcile the Jews to his administration, and prevent those hostile seditions which had been the cause of so much bloodshed, and had so long disturbed the peace of the state. He seems to have looked upon the attachment of the Jews to their religious worship and their firmness as a stubborn and contumacious resistance to the policy of his administration, in matters which it was not essential for them to observe. So in later times, statesmen have thought, and ministers have preached, that a strict adherence to the commands and ceremonies of the Christian religion was seditious resistance to the public authority of the state.

6th. *He killed with the beasts of the earth*—by savage and bloody men, who were heads of politico-religious governments—by bribing the high-priest to offer unclean beasts in sacrifice to Jupiter, upon the altar of Jehovah (see ch. 8), and introducing idolatry into the temple at Jerusalem. And the powers of “Hell,” under the forms of idolatry, followed after and assisted him. We may trace to these revulsions, the history of those sects and parties which afterwards fatally divided the Jewish people, and resulted in their destruction as a nation.

The duration of this seal, from the fall of Babylon to the restoration of the temple-service, under the Maccabees, was about 370 years. But from the founding of the Syro-Median kingdom to the assumption and interference of the Roman senate only 140 years.

VERSE 9.—And when he had opened the¹ fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

VERSE 10.—And they cried with a loud voice,² saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?

VERSE 11.—And white robes were given unto³ every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.

On the opening of this seal, the seraphim are silent, but a new scene is presented, and other agents are presented in the vision; there is introduced the appearance of the souls under the altar, of those who had been slain, 1st, for the Word of God, and 2dly, for the testimony which they held.

EMBLEMS OF THE TEXT.—The fifth seal is broken, and another civil commotion involves the religion of the Jews.

The souls of the martyrs cried with a loud voice, and white robes are given unto them. Voices are the emblems of discussions, proclamations, and debates (ch. 4: 2); therefore, about the time of this revolution, an animated or "loud" religious discussion is commenced, in which the principles of the ancients, who had been "slain for the Word of God," are reviewed and vindicated. *White robes*—the emblems of innocence and purity (ch. 3: 5, 6,) or good character and good reputation—are given unto every one of them.

All this is manifestly brought about by the interposition of the "Lord, holy and true;" that is, in pursuance of prophecy.

HISTORY.—After the fortunes of war had determined in favor of the Maccabees (4th seal), the Jews had a respite from arms, or were triumphant in the field, for more than half a century (A. M. 3899, B. C.

¹ Ch. 1: 9; 8: 3; 9: 13; 12: 17; 14: 18; 19: 10; 20: 4.

² Peter 2: 1; 1 John 5: 20; Jude 4; ch. 3: 14; 19: 2.

³ Heb. 11: 40; ch. 3: 5; 7: 9, 14.

104). About sixty years before the birth of Jesus Christ, civil wars again broke out in Judea, and Palestine was ravaged by friend and foe, each intent to defeat and subdue the other. This war lasted twenty-five years. Near the close of these civil disorders, Herod the Great, a brave and successful general and statesman, of great abilities, having obtained command of an army, called in the aid of Mark Antony, the Roman triumvir, and by his help, with much struggling, barbarity and murder, placed himself upon the throne of the kingdom. He assumed the reins of government, which he held, with a strong and sanguinary hand, for many years. Near the close of his reign, Jesus Christ was born. A report of it having been made in the East, a number of devout and wealthy men came to Jerusalem to pay him homage; knowledge of which having reached the ears of Herod, he summoned a council and determined to put Christ to death. (Mat. 2.) With this intent he craftily pretended a desire to see a child who was an object of so much curiosity, and promised to regard him with regal favor. Jesus was then at Bethlehem. But his father, Joseph, learning the determination of Herod to murder his son, removed from the country. Herod, suspecting a conspiracy was forming to supersede his authority in Judea, and unable to ascertain where Jesus was secreted, determined on the death of all the male children in Bethlehem and its vicinity, from two years old and under, hoping thus to destroy him among the rest; or that, to save their own children, some of the inhabitants would expose Jesus.

Infatuated with the love of power, and desirous of leaving his crown to his family, Herod began now to look with a jealous eye towards every one among his subjects who was virtuous and respected; and, giving way to the infirmities of age and a naturally suspicious temper, he caused many to be imprisoned and put to death, for no other reason than that they were men of

fearless and upright minds. Thus, from policy or hatred, his whole dominions were drenched with innocent blood; nor was the country relieved from such cruelties during the administration of his successors. Possessing his disposition, without his abilities, they copied his vices. Men every where meditated in secret on self-preservation, and, accordingly, armed for defence; danger suggested alliances, and rogues as well as just men were banded together in clans and parties, who severally turned their weapons against each other, and the land was filled with banditti.

Public and private broils, assassination and bloodshed, with all their attendant evils, cried for vengeance upon a land reeking with such crimes. The temple became by turns the theatre of murderous seditions and religious worship. Amid these scenes of danger and strife, John the Baptist commenced his reformation of morals and religion. Possessing a mind capable of the task he had undertaken, and a moral bravery devoid of fear, bred and educated during the violence of the times, and inured to hardships from his infancy, he quailed beneath the frowns of no man. With undaunted boldness and great energy, he raised his voice against the vices of his countrymen, and with an unsparing hand, reprov'd alike the rich and the poor, the mighty and the feeble. The pungency of his discourses, and the purity of his doctrines and life, soon rallied multitudes to his standard. Into them he infused his own spirit and they went forth to make converts.

John's conduct excited the suspicion and hatred of the government. He was at first imprisoned, and afterwards put to death. But his work did not die with him. He had left it in the hands of a Master, who exhibited a perfection of moral character, which has from that day been a theme of speculation and wonder, and an example for imitation to the human race. John had, some time before his death,

been joined in his labors by Jesus Christ. Their friendship was cordial. John saw his advancement with unmingled delight, and although John fell a sacrifice to the cruel and relentless wickedness of his government, in the strength of his days and in the midst of his career of usefulness, he reflected with pleasure on the success of his instructions; and, when he remembered that he had left his work in the hands of Jesus Christ, a being in whom he placed implicit confidence, his language was, "My joy is full." (John 3.)

Jesus, as had been anticipated, carried on the work of reformation with consummate wisdom. He confined his labors to his native land, as John had done before him, but eventually sent his disciples to all nations (Mark 16). His fame and success excited the envy of the Jews, who put him to death, and pursued his disciples with a ferocity which death itself could not appease. But nobly did those faithful men vindicate the memory and the cause of their fallen companions. (See Acts.) Nor were they alone. The inanimate earth, the clouds, and the seasons, as if interested in the struggle, began to indicate calamities and judgments. (See Josephus.) God was in their cause, and came down for the injured and the oppressed (A. D. 50), although the consummation of his judgments was yet delayed for twenty years. After the death of Herod the Great, and before the preaching of John the Baptist, the government of Judea underwent a complete civil revolution. The Romans (A. D. 20), who had twice before entered Jerusalem, and profaned or robbed the temple, now reduced the country to a Roman province, and appointed over it governors answerable to them for their authority, the exercise of their power, and the success of their administrations.

Let us now compare this history with the emblems of the text.

1st. The fifth seal is opened. The Romans an-

nihilate the government of Judea, and annex that country to their own. Here was a revolution in which the local administration of the government was transferred to foreign hands, and, what is remarkable, it has never been restored.

2d. The history of the times displays to us one of the most animated and successful religious agitations that have ever occurred.

3d. All this was manifestly foretold by the prophets, whose writings and characters were so successfully vindicated by John, Jesus, and their disciples. It was clearly foreseen (John 11 : 48, &c.), as a prelude to the destruction of Jerusalem, which was effected by Titus Vespasian, that upon that city and nation should come the days of vengeance, that all the righteous blood previously shed upon the earth might be required at their hands. (Mat. 28 : 35.) But they were yet spared, when ripe for retributive vengeance, only that they might yet "kill, crucify, scourge, and persecute" the "prophets, wise men, and scribes," that should be sent unto them, until they should "fill up the measure of their fathers."

The opening of this seal embraces a period of nearly 100 years, from the civil wars, B. C. 60, to the recall and banishment of Pontius Pilate under Caligula, about A. D. 40.

NOTE.—Under all the preceding seals, the political complexion of history predominates; under this, religion is more visibly displayed. Of the "*altar*," revealed as the hiding-place of the martyrs, we shall yet have occasion to speak (ch. 8 : 4), in the prelude to the trumpets. We may here remark that the location of the altar, under the Mosaic dispensation, was the seat of religious worship, and without its use the form of worship was not complete.

VERSE 12.—And I beheld when he had¹ opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood:

VERSE 13.—And the stars of heaven fell unto the² earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

VERSE 14.—And the heavens departed as a scroll when it is rolled together; and every³ mountain and island were moved out of their places.

VERSE 15.—And the kings of the earth, and the great men, and the rich men, and⁴ the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains;

VERSE 16.—And said to the mountains and rocks, Fall on us, and hide us from the face⁵ of him that sitteth on the throne, and from the wrath of the Lamb:

VERSE 17.—For the great day of his wrath⁶ is come, and who shall be^a able to stand?

I beheld when he had opened the sixth seal. We may here premise that during the era of the sixth seal the vision is two-fold, and the emblems, divided into two parts, are precisely the opposite of each other. The first part opens or breaks a seal, by which the political aspect of a state is changed or revolutionized, and its symbols are embraced in the latter part of the sixth chapter from the twelfth to the seventeenth verse, inclusive. The last part of the vision embraces the whole of the seventh chapter, and is the *sealing* or setting up of a new government; but the two parts occur at the same time, about A. D. 40 to 70.

¹ Isa. 13: 9; Ezek. 2: 7; Joel 2: 10, 31 and 3: 15; Amos 8: 9; Hag. 2: 6; Mark 13: 24.

² Ps. 102: 26; Isa. 34: 4; Mat. 24: 29; Acts 2: 20; Heb. 1: 11; 2 Pet. 3: 10.

³ Ps. 102: 27; Isa. 5: 25, and 34: 4; Jer. 4: 24; Heb. 1: 12; Ch. 16: 20.

⁴ Ch. 18: 9; Job 34: 19; Ps. 2: 10; Isa. 2: 19; Mi. 7: 17; Heb. 11: 38.

⁵ Ps. 2: 9; Zech. 1: 14; Hosea 10: 3; Luke 23: 20; ch. 9: 6; 2 Thes. 1: 7.

⁶ Ch. 6: 10, 11; Ps. 130: 3; Jer. 30: 7; Joel 2: 31; Zeph. 1: 14; Mal. 3: 2.

^a Who is able.

EMBLEMS OF THE TEXT.—Before entering upon the interpretation of the emblems here employed by the sacred writer, I hope I shall so far have the indulgence of the friends of truth and of the Scriptures, as not to be charged with a censorious spirit, if I make some plain observations. Did the Author of the Revelation intend the book to be understood? If he did, how shall we understand it? What guide have we? The language is allowed by all to be highly figurative and emblematical. Shall we learn the meaning of symbols and emblems by submission to fancy, or by explaining the language as if it were literal, or by ascertaining the interpretation of the symbols? Undoubtedly by interpreting the symbols. And why not? If God in his wisdom has spoken to us “by multiplied visions, and used similitudes” (Hos. 12) “by the ministry of the prophets,” shall we not understand him by considering (Acts. 11) and interpreting the vision and explaining the similitudes? Why have so many commentators failed as to the Revelation, except it be by that singular obliquity in the human judgment which has led them to understand that as literal which they know and confess to be emblematical. It was this pride of opinion, this force of education, or bias of judgment, that led the ancient Pharisees, while they were ready to suffer martyrdom for the Word of God, to set aside that very Word for their tradition. There are at present in the world various sects or denominations, calling themselves Christian, and each contending strenuously for the Bible as a guide, and the “man of their council” in all matters of religious faith, ceremonies, and practice, and yet they differ as adversely in every question of doctrinal belief, and of ecclesiastical rites and practices, as if each had a Bible of his own, written expressly to contradict the opinions of his brethren, and expose the superstitions, absurdities, immoralities, and indecencies of their particular styles of worship. If God is

one, so is his Word—so ought to be the faith and ceremonies of his worshippers. It may be asked, Having the same foundation, why are they not united together? The only answer I can give is, that while they hold the Word of God in their hand and in their speech, in heart and ear they depart from the truth and are turned to fables.

Let us now return to an explanation of the emblems of this seal.

The opened seal indicates a political aspect—a government revolutionized.

The “earthquake” is a sudden shaking or concussion of the earth, attended in some localities with simultaneous opposite shocks producing gyratory motions. In some places the earth opens and closes, or heaves up and down like the waves of the ocean, sweeping away the foundations of cities and mountains, or engulfing them in the earth, and sinking islands, or raising them from the depths of the sea and are thus the most terrific of the works of nature. Earthquakes, therefore, indicate that a long settled state of things is suddenly disturbed, attended with extensive changes, revolutions, danger, and desolations. Isa. 34: 4; Joel 3: 16; Haggai 2: 6-7, &c.

The sun became black—was eclipsed. The usual color of the sun is white. It is the great luminary of the heavens, and, with the stars, the natural source of light to the world; but its light is withheld. It is itself obscured. The sun is the symbol, 1st, of that religion which enlightens the minds of men; 2d, of the church, the organization which communicates the knowledge of divine grace to the world.

The moon became as blood. The moon like a mirror, reflecting the light of other luminous bodies, becomes itself a light of secondary magnitude, and in the figurative language of the text indicates, 1st, that organization, wherever it may be, which does not produce or irradiate, but reflects the light of true religion upon

the earth; 2dly, the Jewish or Mosaic dispensation. *Blood* indicates war, generally civil war.

Stars of heaven fell to the earth. *Stars* set in the heavens, are the emblems of church officers. (See ch. 1: 20.) Falling to the earth, signifies that they forsook the sphere of their relations to the church to mingle in the political strife and discord of the earth. Again, as the *sun* symbolizes the Christian dispensation, so the *moon* indicates the Jewish types and the legal dispensation. *Stars* are the leading men of both. *Falling stars* denote their sudden overthrow or apostacy. The *departing heavens* are indicative of great changes in the church, and are a prelude to the sudden and unexpected death or obscurity of ecclesiastical officers, together with great religious revulsions.

And the kings of the earth, great men, &c., hid. This terror that seized the minds of men, shows that they dreaded other calamities.

Mountains and *islands* are the emblems of the governments of nations and states, or the municipalities of cities, towns and ports.

Dens and *rocks* are the military fortresses and towers of a country or the walls and defences of cities.

The day of wrath, in this connection with Him that sat upon the throne, and of the Lamb, is apparently the day of "judgment and vengeance," promised after the "little season" allotted to the souls of the martyrs under the altar (ch. 6: 11).

Let us review these symbols and ask at what epoch of time, and in what countries, the leading governments of the world, and the local governments of cities, are overturned by revolutions, alike dangerous to kings and captains, bondmen and freemen—simultaneously with which the church is obscured, a religious dispensation abrogated and extinguished in a civil war, and a new religious government set up by "sealing the servants of God in their foreheads" (ch. 7: 3).

HISTORY.—About A. D. 40, twenty years after Judea had been reduced to a Roman province, the followers of John and Jesus, uniting their efforts in a common cause, proclaimed the advent of the Messiah in the person of Jesus Christ, of whom John was but the “voice” or forerunner, and preached faith in his name alone (see Acts), as the only foundation for salvation and eternal life, and his death the only sacrifice acceptable to God for the sins of men. They organized their converts and disciples into small independent republics or churches, whose only officers were (ch. 1 : 20) in each a plurality of bishops and deacons; these to preside over the temporal, those over the spiritual affairs of every church (Acts 6; and 20 : 17; Titus 1 : 5; Phil. 1 : 1). There were indeed other officers as evangelists, who were the pastors or preachers in particular churches (Acts 13 : 1–2; 21 : 8; Eph. 4 : 11; 2 Tim. 4 : 5), or missionaries to propagate the Gospel where it was before unknown. But they possessed no power over the independent societies they had formed, nor over their persons (2 Cor. 10 : 8; 13 : 10) or estates (compare Gen. 1 : 26, with Acts 5 : 41).

Thus separate religious bodies— independent of the laws and authority of civil government, (Acts 4 : 19; Rom. 13,) and of every external power or earthly sovereignty, in all matters of conscience or religion, but acknowledging a common head in Jesus Christ who had passed into the heavens, and whose laws alone were to them the test of right and wrong and of religious homage—arose at first in Judea, but soon spread throughout the Roman dominions, Persia and Africa, and among the unknown tribes of distant nations. But among these societies there was a strong bond of fellowship in their faith and unity of worship, enabling the brotherhood, though strangers, to pass with ease from one society to the embrace, affection, and care of another. All were thus bound together by a common sympathy; by the hopes and fears, the adventures and dangers,

of a common work. Persuaded of the truths they preached, and stimulated to zeal both by opposition and success, the Christians were pushing on their labors in spite of the fitful violence of enraged and misguided mobs, or the steady opposition of opposing governments, when the attention of the world was suddenly arrested by other scenes. The Roman empire, having by policy or arms won the respect or submission of mankind, extended its authority by ambassadors, and the Roman senate became the umpire of the controversies of the nations, arbitrarily deciding the rights of kings and the disposition of provinces and peoples. The august majesty of these conscript fathers none dared insult, and their decisions none dared disobey. While thus enjoying homage and exercising unlimited power, the world was astounded with the report (A. D. 60), about forty years after Judea was reduced to a Roman Province, that the Jews, headed by seditious leaders from Idumea and Galilee, had revolted from under the Roman yoke and set up a government of their own. The new government was established at Jerusalem and controlled entirely by factions led on by popular chiefs. A considerable number of cities and villages countenanced the revolt, lent their aid, and blending their political interests with those of the capital, made common cause against the Romans. The factions all agreed to unite their forces in opposing the Roman arms if the country should be invaded, which they had every reason to expect; but in nothing else did they agree. They excited discussions and riots among themselves, and for simply a difference of opinion deposed or put to death their leaders.—*Josephus*. Anarchy succeeded throughout the country. The wise were destroyed from an envy of their wisdom; the good were murdered for their virtues, and the rich for their property. Others fell to gratify malignity and revenge. All mutually destroyed the fruits of the earth, and all kinds of merchandise and valuable fur-

niture, lest others should be benefited by them. The government, which became by turns a military despotism or riotous oligarchy, had no power to defend itself against treachery or force, much less to protect the citizens, or preserve the peace. It had power only for mischief, and the brief rule of public officers was often suddenly and violently changed, by poison or assassination, to make room for others who fell by similar means. The government became as wicked and corrupt as it was feeble; it connived at violence and flattered the vicious; armed banditti cut off their victims in the streets at noon, or slew them upon their beds in moments of repose at night. During these scenes of public violence, the morals of the masses became more and more corrupt; most of the virtuous men who, like stars, shone brighter because of the surrounding darkness, were either killed, or driven to places of greater security and usefulness. Divorces became frequent, and thus by violence or choice families were constantly ruptured or dissolved. Boys, without protection or instruction, made wanton depredation upon all property exposed to their reach. The poor increased, and misery like the torments of hell was heard in groans upon every side. There were a few, notwithstanding, who remained among all these desolations and dangers, and cared for God and his worship. Some of the followers of Jesus had the moral courage to maintain their ground and protest against the prevailing vices.

While these things were transpiring in Judea, a darker cloud, if possible, was rising in the distant West, to pour its fury on that ill-fated nation. The Romans were preparing to invade the country with a powerful army, and soon invested it by sea and land; and the general, Cestus Gallus, every where victorious, soon laid siege to the capital. The contending factions now united their forces, and, strange to relate, by a vigorous and well-conducted attack, defeated the Roman

army, compelled them to flee to the mountains for safety, and there to act upon the defensive.

The Christians looked upon this as a signal for them to leave the place; and finding their labors useless amid the violence of political and military strife—holding it incompatible with their religion to join the sanguinary conflicts of the time—in especial obedience to the prophetic advice of Jesus, they removed in a body from Jerusalem. Some of them settled in Pella, in the mountains of Perea; and others, spreading themselves through the countries, preached the Gospel to the nations.

The defeat of Gallus greatly surprised and exasperated the Romans; but as if the vices of Judea had been epidemic, with the news of his discomfiture, seditions, tumults, and revolutions overspread the empire. Nero, then Emperor of Rome, in the course of the year fell by the hand of his slave. Galba succeeded him, and, after a reign of seven months, was killed in a popular tumult, together with his adopted son and colleague in the government, Piso. To them Otho succeeded, who, within a year's time, involved the empire in a civil war with Vitellius, and, being unsuccessful in battle, fell upon his own sword and died. Vitellius, in a few months, was publicly executed, and was succeeded by Vespasian. These princes, by turns the sport of fortune and the tyrants of the people, were raised to the throne by the legions, who waded through blood to place them there; then leaving them, joined their enemies for their destruction. The fate of the leaders determined the fate of their friends. Insubordination and anarchy, revolts and conflicts, "wars and rumors of wars, distress and perplexity of nations, the sea and the waves roaring" at home and abroad, in and out of the empire, mark the crises of the times, and stain the pages of cotemporary history.

[A. D. 60 to 70. The Britons form a league to recover their independence, and in the absence of Sue-

tonius Paulinus, take up arms against the Romans. Boadicea defeats the Romans and kills 70,000 men, but on the return of Suetonius, the Britons are defeated with the loss of 80,000. A great earthquake in Campania destroys a vast part of Pompeii and Herculaneum, and Laodicea, &c., in Asia, and various plagues add to the general horrors. About this time the Parthians are defeated by the Romans; and Piridates, the king, lays, at the foot of Nero's statue, his crown, which is soon after restored—civil war is in Syria, between the Jews and Syrians—Samaritans revolt against the Romans—Germany revolts against the Romans; and soon after, the Batavians in Gaul, under Civilis, revolt and defeat the Romans in two great victories. The Germans now crossed the Rhine, and the Scythians the Danube. Syria was threatened by the Parthians; while at Rome, the capitol was consumed amid the terrors of a turbulent sedition. Every street and hall of justice was polluted with bloodshed, by the violence of the soldiery and the populace, and Nero projected the destruction of the whole senate by poison. Africa, the usual source of natural and moral pestilence, shared with Asia and Europe in the conflicts of the age.]

But to return. After the defeat of Gallus, and before the death of Nero, that prince sent Vespasian with another army to carry on the war in Judea. He commenced the reduction of the country, in detail, and not only received the submission of all the cities in his course, but sacked them, murdered their troops taken prisoners, together with many thousands of their inhabitants, demolished their defences, placed centurions with Roman garrisons to govern them, and proceeded to Jerusalem. But being unexpectedly elected emperor, he was recalled to Rome, and left the army in command of his son Titus, with orders to complete the reduction of the country. Titus was a young man of little experience or credit. The Jews mistaking, therefore, this change as a providential in-

terposition in their favor, every where revolted against the Roman governors; attacked and cut to pieces their garrisons, murdered the soldiers taken prisoners, and closely watched their movements. Guerillas hung upon the skirts of Titus, and seized and destroyed his supplies, while the masses fortified their capital and made active and unwearied preparations for continuing the war. They were zealously encouraged to hold out in resistance, by religious pretenders, who promised them certain deliverance and success. Titus soon proved himself a general of consummate abilities, and equal to every emergency. In the field he met the Jewish armies and drove them to their strong-holds, which he took by storm; and slaughter and vengeance every where attended his progress. Nor were the Jews idle. Lashed to madness by religious enthusiasm, thirsting for revenge, and trained to scenes of carnage, they exhibited feats of personal bravery and prowess never excelled. Standing between the dagger of the assassin at home, and the sword of the enemy abroad, they rushed upon danger with a reckless indifference of life, and persevered with an unconquerable mind. Defeat aroused them to a desperate spirit of resistance, which nothing but death could subdue. But the powers of Rome were too much for the resources of Judea. Perhaps Titus was never excelled in the sagacity of his plans, the celerity of his marches, or the impetuosity of his attacks. He overcame his opponents in the field, laid waste the country, drove all parties from shelter to shelter, and starved them in their lurking-places. But vast multitudes flocked to the defence of their capital, and to pay their devotions at the temple, where they blindly and vainly hoped that Jehovah would yet interpose to save them from the sword of Titus and the devouring eagles of Rome.

The country being subjugated, Titus made preparation to attack the capital. The whole army was collected together, and the city invested on every

side. A trench of *circumvallation* was dug around the city, and guards placed at intervals of short distances, who seized and crucified thousands of prisoners, taken while attempting to escape. After a siege of two years, when every other means had been tried and exhausted, and every form of attack had been repelled, having suffered incredible hardships and losses, as a last resort preparation was made for battering down the mountain walls that inclosed the city. Battering-rams were erected, and the most vigorous exertions made; neither life nor riches were spared in the all-absorbing desire of conquest. (See Josephus, &c.)

Within the city, the temple was made the headquarters of the fierce and seditious zealots, who made frequent and deadly sallies upon each other, even while Titus was encamped about the walls, and every part of the sacred pile was stained with human gore. The outer wall was broken, and Titus entered.

Let us now compare this history with the emblems of the text.

1st. *The opened seal.* The Jews change their form of government, and aided by Galilean and Idumean chiefs, revolt against the Romans.

2d. *A great earthquake*—a great commotion throughout the leading commercial and warlike nations, consequent upon the revolt of the Jews and the defeat of Gallus.

3d. *The sun and moon*, black and bloody: the ecclesiastical and civil powers of Judea are drenched in civil wars, and trampled under foot.

4th. *The stars fall*, &c. The principal men of both the Jewish and Christian churches are suddenly suspended in their functions, superseded, or fall by the sword, and apostacies become common in the church. (See chs. 2 and 3.)

NOTE.—It was during the period of this seal that most if not all of the apostles died, generally by

violence, and with them the brightest lights of the infant church.

5th. *The heavens depart as a scroll, &c.* All true religion is obscured or disregarded in the commotions of the times; the pious forsake Jerusalem, and the last great oblation is offered upon the Mosaic altar, in the blood of the slaughtered thousands who perished within the walls of the temple and the city, and the legal service becomes for ever extinct.

6th. *The mountains and islands are moved.* The governments of the Roman empire, the cities and towns of Judea, and other parts of the world are, as if by concert, destroyed or overturned.

7th. *The kings of the earth, &c.* The powers of Rome and of the earth—i. e., the kingdoms of the earth—and the men in official stations and their slaves, are equally endangered in the fearful turbulence and terror which ensue.

8th. *And said to the mountains, Fall on us, &c.* See Mat. 24: 29; also Mark 13: 24; Luke 21: 22; 23: 30, where this same language is applied to the destruction of Jerusalem. See also the *references*.

Here, then, the Roman invasion, following with Death (v. 8), changes the civil state of the Jews; and the great events that hang on and press forward in rapid haste, portend the uprooting of their religion and the desolation of the capital which is to fall under the seventh seal. (See ch. 8: 1.) The sword is unsheathed; the arm, upraised to strike the blow, is descending with the stroke, when the eye of the revelator is attracted to other objects, and the end is deferred.

The opening of this seal embraces a period of from twenty to thirty years, during the lifetime of John, the writer of the Revelation, and occupying the most active part of his ministry, from A. D. 40 to 70, and could be said to be of "the things which are" in the command, ch. 1: 19. It was during this time the new

government (or sealing) was commenced and established, of which a description is given in the next chapter.

CHAPTER VII.

1. FOUR ANGELS HOLDING THE FOUR WINDS.—2. ANGEL ARISES TO SEAL GOD'S SERVANTS.—4. THE NUMBER OF THEM THAT ARE SEALED OF THE TRIBES OF ISRAEL.

VERSE 1.—And after these things I saw four¹ angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

VERSE 2.—And I saw another angel ascending² from the east,^a having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

VERSE 3.—Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.³

After the revelator had carried the political history of Palestine down to about A. D. 70, the vision returns to mark some religious events which occurred prior to that time. I say *religious*, because we are accustomed to hear them spoken of in that light, although the Scriptures here and elsewhere speak of them in the nature of a "kingdom," a "government," a "dominion," a "nation," "bearing rule," &c. (Isa. 9 : 7 ; Dan. 2 : 44 ; Micah 4 : 7 ; Luke 1 : 32, &c.) This is ushered in by the preaching of John, Jesus, and the apostles, and the "voices" of the redeemed, saying, "Salvation

¹ Ch. 14 : 1 ; ch. 9 : 14 ; Jer. 51 : 1, and 49 : 36, 37 ; Dan. 7 : 2, 3.

² Ch. 10 : 1 ; Deu. 5 : 26 ; 2 Kings 19 : 4 ; Ch. 8 : 6 ; Mat. 26 : 63 ; Eph. 1 : 13 ; Heb. 12 : 22.

^a From the rising sun.

³ Eze. 9 : 4 ; ch. 6 : 6, 9 : 4 ; 14 : 1.

to [or by] our God who sitteth upon the throne, and [by] to the Lamb.”

EMBLEMS AND HISTORY OF THE TEXT.—*Angels*. See ch. 1 : 1. *Earth*, ch. 5 : 10.

Winds are the emblems of political sentiments, religious doctrines, philosophy, and learning (Eph. 4 : 14 ; Heb. 13 : 9 ; Ja. 1 : 6). The raging of the winds, the violence of the waves, and the madness of the people, have long been considered as alike. *Stormy winds* denote danger ; a *calm* is a time of peace.

Four corners of the earth are understood to mean, the four nations about Judea which came up instead of the great horn of the goat which was broken off (Dan. 8 : 21), over one of which Death held control (ch. 6 : 8). And these four were : Macedon, including Greece on the west ; Thrace, including Bithynia, with indefinite boundaries in Asia Minor, on the north ; on the east, Syria, including Media and Palestine, and extending into Lesser Asia ; and Egypt on the south. These were all in the vicinity of Jerusalem, or held commercial intercourse with it, and a rupture in any might unfavorably affect the worshippers of Jehovah in that part of the world, which was yet the visible seat of his religion, or involve the whole in a general war. But—as the principal causes—from mutual jealousies, exhaustion, or fear of the growing importance of the Romans, who had for nearly a century interfered with the politics of the country, and recently changed it to a proconsulate, Judea enjoyed comparative external quiet, although seditious and corrupt at home. Those nations, then, were the four angels, servants or messengers, who had control of the winds.

Sea—the emblem of peoples of different languages, or a variety of nations (ch. 4 : 6 ; and 17 : 15).

Another angel ascended from the East. Another power arose in the eastern or Syro-Median government, “having the seal of the living God.” *Seals* are the emblems of civil power (ch. 5 : 1). *This therefore was*

the kingdom of God which had God's seal.—To seal a thing, and to open it, are clearly distinguishable. By opening a seal a kingdom is overturned, or a power or prohibition is removed; but by this sealing, a kingdom is set up. This angel or power had the seal of the living God; it was therefore in God's name, by his authority, and under his direction, that this new kingdom was set up. It was with God's approbation that this work was done. By this sealing his servants were established in the order and with the regulations of a government for God's service, if indeed they did not by it become his servants. John the Baptist was the first great actor in rearing this government or kingdom of the living God. He opened or prepared the way, and the kingdom was fully set up, ordered and regulated, before Titus Vespasian entered with his army within the precincts of Jerusalem (see 1st part of 6th seal). This government of the living God arose in Judea, now a part of the eastern division of the four great kingdoms. It arose in a time of peace, when the four kingdoms of Macedon, Thrace, Syria, and Egypt, were hushed to repose from war, and a profound tranquillity rested upon them all. Here we see "the stone cut out of the mountain," or a small and feeble power arising out of one which had before been large and mighty.

Should not blow on any tree. Trees are the emblems of men. *Green trees* symbolize good men; *dry trees*, evil men (Isa. 2: 13; Dan. 4; Zech. 11: 1-2).

The command is, "Hurt not the earth, &c., until we have sealed the servants of our God." Here the plural pronouns, *we* and *our*, used for the angel that had the seal, comprehends a plurality in unity (ch. 1: 7, &c.) and indicates that it was not the work of one individual alone, but of many acting with a mutual understanding in the same design. This was precisely the state of things with regard to John, who began (Mark 1) the preaching of the Gospel, and was soon

assisted by his disciples, followed by Jesus and his disciples, acting as if by concert in perfect harmony.

Were sealed in their foreheads. Forehead is the emblem of openness or publicity, and is the opposite of privacy or secrecy.

Those who were sealed were so distinguished as to be publicly known. They were henceforth the open servants of God, and lived for him.

VERSE 4.—And I heard the number of them which were sealed: and there were sealed a¹ hundred and forty and four thousand of all the tribes of the children of Israel.

This is possibly the real number of the “tribes” who believed the Gospel before the dispersion, or it may be the “first-fruits” (ch. 14) of the redeemed.

Of all the tribes. After the separation (ch. 6 : 2) of the “ten tribes” under Jeroboam, many repaired to the land of Judah, from all the tribes, being dissatisfied with the change of religion. Again, during the reign of Hezekiah, a similar change was effected. But, although in the public estimation they thus lost the distinction of tribes, yet, in the genealogical registers, many preserved it. Joseph and Mary were of Judah (Luke 3); Zachariah, of Levi (Luke 1); Phaniel, of Asher (Luke 2 : 36); Paul, of Benjamin, &c. (Phil. 3 : 5).

Descent was reckoned in the line of the father, not of the mother; and whether individuals, in their endless catalogues, mistook their tribes, or from interest misled others, they must for ever be known in the mind of God. In Judea and the adjacent countries where the Gospel was preached, a sufficient number of each of the twelve tribes might have been found, from among which twelve thousand might have embraced the truth before A. D. 70, and made up the literal number of one hundred and forty-four thousand as stated in the text; or this definite number may be put for a large indefinite one.

¹ Ge. 15 : 5; Eze. 47 : 18; Zech. 9 : 1; Mat. 19 : 28; Luke 22 : 30; Acts 26 : 7; Ja. 1 : 1.

VERSE 5.—Of the tribe of Juda were sealed¹ twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

VERSE 6.—Of the tribe of Aser were sealed twelve² thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

VERSE 7.—Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were³ sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

VERSE 8.—Of the tribe of Zabulon were sealed⁴ twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

In the foregoing catalogue, Dan is not enumerated, but Manasses is substituted for him; for they were sealed from “all” the tribes of Israel, and Joseph is named, from whom Manasses descended. Nor are the tribes reckoned in this order in any other part of Scripture.

VERSE 9.—After this I beheld, and lo, a great⁵ multitude which no man could number, and of all nations, and kindreds,^a and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

VERSE 10.—And cried with a loud voice, saying, Salvation to [or by] our God which⁶ sitteth upon the throne and [by] unto the Lamb. (See verses 13, 17.)

When Israel had passed in review, John looked towards the throne and beheld a great multitude, represented not as sealed, but as saved, and ascribing their salvation to God and the Lamb.

EMBLEMS OF THE TEXT.—*White robes.* See ch. 3: 5, and 6: 8.

¹ Ex. 1: 2; Num. 1: 4; 1 Chr. 2: 1.

² Gen. 10: 11; Deu. 33: 24; Josh. 21: 6; Jud. 7: 23; 2 Chr. 30: 11; Luke 2: 36.

³ Gen. 29: 33; 30: 18; Gen. 49: 5; Jud. 1: 3; 2 Chr. 30: 18; Ps. 135: 20; Mal. 3: 3; Heb. 7: 9.

⁴ Gen. 30: 20, 25; Mat. 4: 13; Gen. 35: 18; Acts 7: 9; Rom. 11: 1; Heb. 11: 21.

⁵ Lev. 23: 40; Ps. 92: 12; John 12: 13; Ch. 3: 5, 18; 6: 11; 7: 14.

^a Or tribes.

⁶ Ps. 3: 9; Isa. 43: 11; Jer. 3: 23; Hosea 13: 4; ch. 5: 13; 19: 1.

Throne. See ch. 4 : 2, &c.

Palms in their hands. Palms are the emblems of joy, uprightness, fruitfulness, and victory.

Of all nations, &c. The kingdom of God was set up on earth and his throne was in the midst of it, and the sea of nations was before it; Jesus stood above them and the elders surrounded them (ch. 4 and 5). All these emblems, then, drawn from the invisible and natural world, are but emblems of the church on earth with her protector and friends, and her struggles with Satan and his abettors, Death, Hell, and those that followed with them. But the church is represented in the vision as having passed through her conflicts, and now triumphant in heaven. (See verses 13, 17.)

Loud voice. (See ch. 4 : 2, and 6 : 10.) Voices are the symbols of those religious discussions, political controversies, and debates, so frequent in the days of Jesus and his followers.

VERSE 11.—And all the angels stood around¹ about the throne, and about the elders and the four beasts,^a and fell before the throne on their faces, and worshipped God,

VERSE 12.—Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and² honor, and power, and might, be unto our God for ever and ever. Amen.

EMBLEMS OF THE TEXT.—*Throne.* (See ch. 4 : 2.) It seems here put for the kingdom of God on earth.

Elders (see ch. 5 : 10) seem here to be put instead of re-enumerating the sealed of the tribes and the redeemed of the nations, and may be emblematical of the true worshippers of God under the two dispensations of sacrificial or typical and the true or spiritual worshippers. That is, they are emblematical of those who worship Jehovah both before and after the Christian era.

¹ Ps. 45 : 11 ; 103 : 20 ; Mat. 4 : 10 ; John 5 : 23 ; Heb. 1 : 6.

^a Four beings.

² Ne. 12 : 8 ; Ps. 41 : 13 ; Isa. 51 : 8 ; Jer. 33 : 9 ; John 2 : 9 ; 2 Co. 9 : 11 ; Col. 2 : 7.

Beasts. (See ch. 5 : 9, 10.) But the above observations include all the worshippers of God on earth, and still the four beasts are not reckoned among them. Do not the elders symbolize the redeemed from the tribes of Israel both before and after Christ, and the four beasts symbolize the redeemed from the rest of the world during the four epochs into which Biblical history seems to divide the world, viz., from Adam to Moses, from Moses to Christ, from Christ to the millennium, and from the millennium to the end of the world? This seems to me to be the true interpretation of these symbols. Then the representation of the throne would be above and upon the sea (ch. 4), and governing the people of the nations. The four seraphim occupy the four sides or *quadrants* of the throne, and the four-and-twenty elders are seated upon thrones, placed in a circuit, round about the throne and the four beasts; and the angels stand about them, and worship God, who sits upon the throne and rules over all.

VERSE 13.—And one of the elders^a answered, saying¹ unto me, What are these which are arrayed in white robes? and whence came they?

VERSE 14.—And I said unto him, Sir, thou knowest. And he said unto me, These are they² which^b came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

VERSE 15.—Therefore are they before the throne³ of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

VERSE 16.—They shall hunger no more, neither⁴ thirst any more: neither shall the sun light on them, nor any heat.

VERSE 17.—For the Lamb which is in the midst of the throne

^a Presbyters.

¹ Lev. 33 : 40; John 12 : 13; ch. 4 : 4, and 5 : 11.

² Isa. 1 : 18; Zech. 3 : 3; Heb. 9 : 14; 1 John 1 : 7; ch. 1 : 5.

^b Or who.

³ Isa. 4 : 5, 8; ch. 21 : 3.

⁴ Ps. 121 : 6; Isa. 49 : 10; Mat. 5 : 6; John 4 : 8.

shall feed them, and shall¹ lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The second part of the sixth seal is of so much importance, that to prevent any misunderstanding relative to it, a literal explanation of the emblems in verses 9th and 10th are here given. It would not appear strange to John that the thousands of Israel were sealed to God, but here was a vast company from unknown and Gentile nations, not enumerated in the tribes of Jacob. Whence came they? or what does the emblem signify? The elder, one of the twenty-four, impersonating the redeemed of Israel, replies, "These are also redeemed by the same blood that hath saved us, and here, before the throne, they worship in the same temple with us."

The saints are represented in their triumphant state, not to conceal their origin or former conflicts, but, by an explanation of their previous disadvantages, to extol their virtues, illustrate their characters, and fortify the minds of those who should come after them against depression and fear. Calamities and tribulations have been the common lot of the saints in the world; peril, and hunger, and labor, and tears, have, in all ages, with few exceptions, been the rewards of the righteous in this life. But in the heavenly state, they no longer eat bread by the "sweat of their face," but the Lamb feedeth them, and God shall dwell among them and wipe away all tears from their eyes.

EMBLEMS OF THE TEXT.—*White robes.* See ch. 3: 5.

Hunger and *thirst* are the symbols of afflictions and cares.

Sun, the emblem of the church. To *light* upon them is to awaken them, and sunlight or the morning is the precursor of toil.

¹ Ps. 20: 1; 36: 8; Isa. 25: 8; John 10: 11; ch. 5: 6; 21: 4.

Heat of summer, is the season of cultivation and harvest, the time of spiritual tribulation (see also "fire," ch. 4 : 5), and the season of probation and preparation for our eternal reward (Jer. 8 : 20).

Fountain of water—emblem of joy, the spirit or philosophy of a thing, doctrines or principles of truth.

Tears are the emblems of sorrow and the companions of grief.

The duration of this seal, reckoning from the commencement of John the Baptist's ministry, A. D. 30, to the revolt of the Jews against the Romans, A. D. 64, was 34 years.

VERSE 1.—And when he had opened the seventh¹ seal, there was silence in heaven about the space of half an hour.

All the other seals had been attended with emblematic representations, voices, thundering, or music; the demonstrations of the seventh seal were received with profound silence. Silence conveys to us the significant signs of entire desolation, sorrow, extermination, or repose (Lam. 1 : 1). No expression could have been more awful, no illustration more profound. A moment before (ch. 7 : 10) we were contemplating the public and magnificent scene of ten thousand times ten thousand and thousands of thousands of angels, uniting their voices with the thousands of the tribes of Israel, and a great number which no man could number, of all nations and kindreds, people and tongues, in high and joyful strains of praise to God and the Lamb. But, as if dismayed by some untoward event, some strange catastrophe, a long, a solemn stillness pervades these countless myriads, and, as if enchained in thoughtful wonder, they cease their songs; their golden harps are still; a sublime silence palsies

¹ Isa. 15 : 1 ; Jer. 7 . 84 ; Lam. 1 : 1.

every hand, sits on every lip, and fills for half an hour the vaults of heaven.

EMBLEMS OF THE TEXT.—*A seal is broken*—a nation is overthrown.

Silence ensues—a nation is exterminated.

The silence is felt in heaven. The religion of Jehovah seems to be destroyed with the falling kingdom.

HISTORY.—Titus, the Roman general, having surrounded the city of Jerusalem, fortified his camp. The city was encompassed by three strong walls of stone, of great thickness and height, defended by soldiers, stationed in lofty and strong towers, at convenient distances. A parapet, upon the outer edge of the wall, defended those passing from one tower to another. From these they shot arrows, darts, stones, and other missiles upon the enemy. Titus reared a shelter for his sentinels and the soldiers employed in the siege, and proceeded to batter down the walls. The Jews obstinately repelled every attack; they sallied from the city, and, sword in hand, several times drove the Romans from their works. These encounters were fierce and deadly in the extreme; whole ranks were slaughtered on both sides, and those taken prisoners were treated with the most revolting barbarities and indignities. But a breach was at length made in the outer wall, and those who escaped the sword retired within the second inclosure. The second and third at last fell; fire and sword, pestilence and famine, all conspired to bring the city down into the dust. God had avenged the blood of the martyrs on them that dwelt upon the earth.

Half an hour. (See ch. 2: 10.) This is the only distinct intimation of prophetic time in any of the seals, and is prophetic of a week of common time. This is one evidence, and to me conclusive, that this part of the Revelation was written before the destruction of Jerusalem. As to its fulfilment, it is recorded by historians that “after the slaughter of the inhabit-

ants of the city, soldiers were stationed about its environs [for about a week's time?] and slew every one who attempted to pass their lines or venture among the ruins."—*Josephus, Wars, B. 7.*

How does this compare with the emblem of the text? A seal is broken and silence ensues. The Hebrew nation is exterminated, and the visible seat of religion being destroyed by idolaters, religion itself seems suspended on earth. For a week no one ventures among the ruins, or visits its ancient abode.

REFLECTIONS.—This is the last of the seals. From the time the first was opened, they grew shorter and shorter to the close.

On the opening of the first seal, the religion of Jehovah was set up in a visible form, surrounded with a temporal, earthly government. On the opening of the sixth seal, we saw a stone cut out of this mountain, which is to become a great mountain and fill the whole earth. On the opening of the seventh seal, the old government is obliterated, but we are yet to follow the track of this stone as it rolls onward to its destiny. And the time is at hand when its velocity and might are to conquer or crush the inhabitants of the earth.

NOTE.—Josephus says, B. 5, c. 9, that Jerusalem was taken in the second year of the reign of Vespasian. It had been taken six times before, but this was the second time it was destroyed. It is supposed to have been built by Melchizedek (who was a king of his people, the Canaanites, and a priest of Jehovah), who is said, by tradition, to have built a temple there, A. M. 1897; B. C. 2107. The Canaanites were ejected from the city by David, A. M. 2895; B. C. 1109. The Babylonians took the city and destroyed it 477 years and six months after it was taken by David, and 1468 years after it was built. It was rebuilt by Haggai, in the reign of Cyrus of Persia, and taken by Shishak, king of Egypt.* After him Antiochus Epiphanes, then

* But Shishak, of the race of Egyptian kings, seems to have taken the city in the reign of Rehoboam, son of Solomon. 2 Chron. 12.

Pompey, then Sosias and Herod took the city, but still preserved it; and last, Titus, who again destroyed it, since which time it has been trodden down of the Gentiles. The time from David to its fall by Titus, is 1179 years. From its first building to this desolation, 2177 years. In B. 6, c. 4, Josephus reckons from the foundation of Solomon's temple to the destruction by Titus, 1130 years, 7 months, 15 days: and from the second building by Haggai, Cyrus's second year, 639 years, 45 days.

But between some of the dates here and those used in the common era, and which I have copied in ch. 6, there is a variance of 43 years. See also note ch. 12: 5.

CHAPTER VIII.

COMMENCING VERSE SECOND.

2. SEVEN ANGELS HAVE SEVEN TRUMPETS GIVEN THEM.—4. FOUR ANGELS SOUND THEIR TRUMPETS AND GREAT EVILS FOLLOW, &c., &c.

INTRODUCTION.—The Lord Jehovah had, on the opening of the first seal (ch. 6: 1), established his worship in a visible form in Palestine. This worship consisted in mysterious emblems and sacrifices, protected by a national government, and continued to be acknowledged and protected by God in that form, unless during the Babylonish captivity, until during the time of the sixth seal (ch. 6: 12), when he changed the form of his kingdom, by purging away the sacrifices, severing its political relations, and giving it a more spiritual, select and consecrated character. But God's kingdom, notwithstanding the differences of

administration, continued the same. We have seen the influence of assaults from earthly and competing governments against the organization of the church under that dispensation. We are to consider now the assaults of false religions upon the true church, and their efforts to establish themselves, either in opposition to Jehovah himself, or as rivals to his worshippers.

The leading emblems of these great religious efforts and conflicts are trumpets. The revelations of this vision commence with verse 2d of the eighth chapter, and occupy the remainder of this chapter, together with the ninth and tenth, and to the 18th verse of the eleventh chapter.

The time embraced in the history of the first six trumpets is about 2500 years; and the 7th trumpet embraces a period, including the millennium, of more than a thousand more.

Whether the vision of trumpets followed immediately after that of the seals is not mentioned by the revelator.

VERSE 2.—And I saw the seven angels which stood before God, and to them were given seven trumpets.¹

Saw the Seven Angels. Of these seven angels we have this description:

1st. Ch. 1: 4. Seven spirits are mentioned.

2d. Ch. 1: 14. One like unto the Son of Man is described with eyes as a flame of fire.

3d. Ch. 4: 5. There are seven lamps before the throne, which are the seven spirits of God.

4th. Ch. 5: 6. The Lamb has seven eyes, which are the seven spirits of God.

5th. In this place they are presented before us as the seven angels which stood before God. In the circumstantial description of heaven in chapters 4th and 5th, when the door was opened in heaven, nothing is

¹ Mat. 8: 10; Luke 1: 19.

said of any angels standing any where near the throne, or before the throne, or within the area of the elders' seats or the circle of the redeemed (ch. 5: 11; ch. 7: 11). But these are here presented as now standing before God. This variety of description leads us to remark, what has been before suggested, that the Revelation was not the work of a single day, or a continuous vision, but was made at various times. When any vision was presented, it did not flash at once upon the eyes and mind of John, but opened gradually, displaying a clear and full map of such things as it was designed he should narrate, leaving the margin or border bounded by a mere sketch or outline of such things as might afterwards be explained, or of such as had been before presented. In this it resembled those views presented to the eye in the observation from the summit of some hill. Those objects nearest to us are clear and distinct, but as they recede in the distance they become confused and blended, until they lose their symmetry of organization, and at length entirely fade from the sight; but if we travel on, the objects behind vanish from the view, while those before and around us wear the semblance of reality. So here, these angels are at first indistinctly seen as eyes (ch. 5: 6, and 4: 8), then to show them distinct creatures they appear as lamps of fire, and now they appear as angels standing before God. Gabriel, who appeared to Zacharias (Luke 1: 19), said he was one of them (see Angel, ch. 1: 1)

Trumpets. The emblems of religious conflict and alarm (ch. 4: 2).

VERSE 3.—And another angel came and¹ stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

¹ Ch. 5: 8, and 6: 9; and 9: 13, and 14: 18.

VERSE 4.—And the smoke of the incense, which came with the prayers of the saints,¹ ascended up before God out of the angel's hand.

EMBLEMS.—(See v. 5.)

The four seraphim and the four-and-twenty presbyters were kings and priests to God (ch. 5: 10), and they had the odors of the golden vials, which were the prayers of the saints (ch. 5: 8); but an angel came and stood at the altar, near which John had seen the souls of them that had been beheaded (ch. 6: 9), and having obtained the prayers of the saints, and much incense having been given him that he should offer it with the prayers upon the altar, he offered them from the censer which he held in his hand. Whence this angel came, or by what authority he officiated as priest in an irregular worship, is not stated.

Altars were used in religious worship from the earliest times. Under the ceremonial of the Mosaic institution they were of two kinds, one for burnt-offerings and the other for incense. The incense was to be burnt upon the altar of incense night and morning (Ex. 30), with the exception of the time of the sacrifice of the goat for a sin-offering, once a year, when the high-priest went into the holy of holies (Lev. 16). At that time he took coals of fire from the golden altar, put them into the censer and the incense thereon, burning it in the most holy place, before the mercy-seat. The conduct of this angel was precisely the reverse. He took the censer and burnt the incense in the censer, as was the case of Nadab and Abihu (Lev. 10), but the smoke of the incense ascended out of his hand, and not from the altar, as was the prescribed custom under the law,² and the intention here. This was indeed a religious act, but the service was irregular, and seems to have been the precursor of idolatry; as all irregularities, in the positive forms and

¹ Ex. 30: 1; Ps. 14: 2; Luke 1: 10; ch. 15: 8.

ceremonies of religious worship, tend directly to heresy and apostacy, and invite upon the careless and erring worshippers the judgments of Heaven, because it is wrong to break the least command, or deviate from the will of Jehovah. (See ch. 2: 7.) See also Numbers 16, 17, 18, 35; 2 Chr. 26: 19; Eze. 8: 11.

VERSE 5.—And the angel took the censer, and filled it with fire of the¹ altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

EMBLEMS OF THE TEXT (from v. 3-5).—*Angel*. See ch. 1: 1.

Altar (v. 3), Gr. θυσιαστήριον. It is said that the Scriptures, by using this word, every where make a distinction between the altars of Jehovah and the βωμοι (altars) of the heathen. Besides its connection with ancient religious worship and modern idolatry, altar is the symbol of safety or refuge.

Censer. The symbol of a remembrancer, sign or memorial of feelings. (See ch. 5: 8.)

Incense. The emblem of favor, acceptance, or devotion.

Smoke. The emblem of obscurity, confusion and error, vanity, anger, judgments, &c., and is much varied.

Fire. The emblem of (ch. 4: 5) pestilence and plagues.

Voices. The emblem of debates and warlike proclamations.

Thunderings and lightnings (ch. 4: 5). Emblems of wars and invasions.

Earthquake. The emblem of sudden changes and desolations, and is a prelude to the shaking and disturbance of empires.

Earth. The symbol of worldly governments and human authorities.

¹ Ch. 11: 9, 19, and 16: 18; Lev. 16: 12.

That the foregoing terms are all emblematical, is evident from the whole connection in which they stand. The text is a figurative description of irregular and unauthorized worship being infused into earthly governments and human institutions, creating sudden changes, hostile and belligerent commotions, confusion, errors, and plagues.

The angel took his censer, filled it with fire from the golden altar of incense, and cast it upon the earth, and there was a succession of commotions and troubles.

HISTORY.—The first we hear of sacrificial worship was in the case of Cain, who brought an offering unto the Lord of the fruits of his agricultural industry, which was not acceptable, either on account of its kind, or from some irregularity or misbehavior in presenting it.* Whether Adam, his father, acted as priest, or whether he presented the offering himself, or some other brother officiated for him, is not stated (Gen. 4). Nor do we know by what indication the Lord made known to him that his offering was rejected, whether by audible voices, inspirations, dreams, or by the interposition of a prophet, or some other agency. But we have this testimony, that it was rejected, and his countenance fell.

The next offering of which we read is that brought by Abel (Gen. 4). His was of the firstling of the flock and the fat thereof. Unto this the Lord had respect, either because of its kind, or the principles upon which it was presented (Heb. 11 : 4). Whether this offering was burnt or not, or whether it was offered through the mediation of a priest or not, is not recorded. It seems to be intimated in Hebrews 12 : 24, that the blood of Abel's sacrifice was sprinkled, or poured out unto the Lord, and Abel obtained witness that he was

* John tells us why Cain slew Abel, but not why Cain's offering was not accepted. 1 John 3 : 12. See *Whiston's Note to Josephus, Art. ch. 2.*

righteous (Heb. 11 : 4). These transactions were remembered long afterwards, in the sixth generation, and referred to by Lamech (Gen. 4 : 23), who seems to have been contemporary with Enoch; but we hear nothing of idolatry, or any thing more of sacrifices of any sort, until after the flood, although creatures were for some uses divided into clean and unclean in the time of Noah (Gen. 7 : 3). A new ingredient, however, had been added to their worship, as it would seem, as early as the time of Enos, the son of Seth, in calling upon the name of the Lord (Gen. 4 : 26). How far this went to distinguish the descendants of Seth from those races of men who descended from Cain and the other sons of Adam, may be readily imagined by its effects on men in later times. Some generations passed after the flood before we hear of idolatry. But in the days of Terah, the father of Abraham, idolatry had become to some extent prevalent east of the Euphrates, as stated by Joshua (ch. 24), and this is the first notice of it on record. At that time "gods" had multiplied about "Ur of the Chaldees" (Gen. 15 : 7) but this was a kind of Magianism, not image-worship; nor had it by any means become general in all countries, for the Canaanites, under Melchizedek, still worshipped Jehovah, and his commands were respected in Egypt (Gen. 12 : 17).

Immediately after Noah left the ark, he made an offering, which he burnt before the Lord upon an altar (Gen. 8 : 20) that he had built for that purpose, and this is the first altar mentioned in Scripture—B. C. 2348. About sixteen and a half centuries from the creation of Adam, Abraham added sacrifices to supplications (Gen. 12 : 8), and is the first who is recorded to have connected the worship of Enos with the offerings of Abel.

From about this time idolatry began to make rapid advances in the world. But it was abundantly diversified, according to the location and state of society

where it was permitted or encouraged. Although there were these great departures from the worship of the true God, and idolatry (see ch. 8: 7) had obtained in Chaldea in the days of Terah (B. C. 2000), yet we hear nothing of the worship of artificial images for more than two centuries afterwards, when Rebecca, the wife of Jacob, stole the gods of her father Laban (B. C. 1739. Gen. 31).

Children, both in enlightened and barbarous countries, whether the offspring of princes or peasants, are born ignorant of themselves and their Creator, and if left to grow up without culture come to the same end. Morally, both will be savage, yet will they develop an innate consciousness of Deity, and hope for eternal life. How such men could vitiate their natural consciousness of a prior existence, and bring themselves to believe an image of their own manufacture superior to themselves, or how they could worship the creatures of their own hands, whose duty it would rather be to worship them—for the work should praise and adore the workman—how they could do this through successive ages, under every degree of improvement in laws, arts, sciences, and social refinements, without nature itself suggesting a remedy, or the mind continually revolting at such depravity, is a problem which can only be solved by the philosophy of inspiration (see Rom. 3). In every place and age, where men do not like to retain God in their knowledge, and are unthankful, he judicially allows their wicked hearts to become darkened, and they are left to dishonor themselves in their own works. The idols, having eyes, see not; having ears, hear not; they are without knowledge, and they that make them are like unto them, and so is every one that trusteth in them. As the Scriptures alone point out the cause of “idolatry—a perverse and wicked mind”—so they alone suggest a proper remedy—a change of heart.

As idolatry is against nature and truth, and, in the

primitive ages, must have been against the better knowledge of the existence and will of God, its introduction must have been so great a departure from the settled customs and traditions of mankind as to have caused serious apprehensions, and have been attended with discussions and alarm, if not with open contempt, ridicule, and resistance. But so successful were the votaries of this despicable foolishness, that within a few centuries after they originated it, they would have succeeded in banishing all knowledge of the true God from among men, if he had not himself interposed, and by new and extraordinary means preserved his worship upon earth.

God chose Abraham of Mesopotamia in Chaldea, drew him away from his own kindred and country, where the new leaven was far advanced in its work, and giving him information of Himself, and his being and attributes (Gen. 17), caused him to travel as a missionary, until, by bringing him in contact with people of various nations, he improved and enlarged his mind, and by trials, experience, and observation, established him in the ancient faith.*

This faith Abraham carefully transmitted to his posterity, whom he left in Canaan; but at the end of two hundred years they left Canaan (B. C. 1700), and migrated into Egypt, where idolatry pursued or received them, and the customs of the land and a settled life soon contaminated many. But oppression led them to neglect the popular religion, sustained by the laws of the realm, which however they did not wholly renounce. And a return to the ancient faith soon brought the Hebrews in conflict with the religion of the state, and the state in conflict with Jehovah and his worshippers (B. C. 1500, A. M. about 2500), two hundred years after their migration to Egypt, and 430

* Travels and knowledge are favorable to piety. Isa. 53: 11; Dan. 12: 14.

years from Abraham's first visit to that country (Gen. 12). At this time God appeared to Moses (perhaps near the head of the Red Sea) in a burning bush, in the land of Midian, who was also descended of Abraham, and sent him back to Egypt, where, after many miracles, he inflicted ten successive plagues upon Pharaoh and his people, until they allowed the Israelites, consisting of about 600,000 adults, besides children, to depart. In a few days they passed through the Red Sea, where Pharaoh with his army pursued them and were all drowned. In the desert of Sin, or Sinai, the Israelites received the ten commandments, and the ceremonial law, and set up the tabernacle containing the ark of the covenant; and the religion of Jehovah, after some opposition and delay, became the acknowledged religion of the Hebrews, and was fully established again on earth. [See the particulars of these transactions in the Pentateuch, the works of Josephus, the Rabbins and other writers.]

Compare this history with the emblems of the text.

1st. Idolatry is engrafted upon the laws of Egypt, and the Egyptians attempt to enslave the worshippers of God. The judgments of heaven destroy the land.

2d. Discussions and wars ensue. The Hebrews leave Egypt, followed by the armies of Pharaoh, who are defeated and slain.

3d. The kingdom of Egypt is shaken, the throne overturned, the government left in an unsettled state, the heir-apparent having died in the pestilence, and confusion reigns until the kingdom, thirty-five years after, becomes settled in the hands of Amunoph II., youngest son of Pharaoh. See *Wilkinson on Egyptian History*.

OBSERVATION.—It is worthy of notice that Egypt is the first nation we hear of that established idolatry by law, and the first that came in religious conflict with Jehovah. At that time Egypt appears to have

been the leading commercial and warlike nation of the world. The famine in the time of Joseph served to impoverish the surrounding countries (Gen. 41), while it opened to Egypt their trade and commerce. It also strengthened and enriched the government, and laid the foundation for a perpetual income to the state (Gen. 47). *Quere.* Were those stupendous pyramids and other ancient public works of Egypt (said to have been commenced 400 years before—see *Wilkinson*), built at this time, while the people were living upon the public granaries? Egypt seems not to have lost the commanding influence she gained from the policy and administration of Joseph until the egress of the Hebrews, by which she was so crippled, that the crown of empire was held in uncertainty until it was finally worn by David, and his became the leading empire of the times (1 Kings).

VERSE 6.—And the seven angels which had the seven trumpets prepared themselves to sound.¹

VERSE 7.—The first angel sounded,² and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

EMBLEMS OF THE TEXT.—*Trumpets*, the signals of notice and alarm, are the emblems of religious conflict, and their attendant symbols must determine their application.

Hail is always an element of destruction. It was one of the plagues of Egypt; was an agent in the subjugation of Canaan in the time of Joshua, and will recur again under the seventh plague of the Rev. 16: 25.

Fire, as giving light, is an emblem of glory, but is generally the precursor of wrath and betokens pestilence.

Blood is the harbinger of death and desolating wars, particularly civil wars.

¹ Num. 10: 1; Amos. 3: 6; Mat. 18: 10.

² Ex. 9: 23; Josh. 10: 11; Ps. 78: 47; Eze. 13: 10; Mat. 7: 25.

Earth (see ch. 5 : 10). Temporal sovereignty.

Trees (ch. 7 : 3) signify men, and perhaps a *system of things*, as a code of laws, the rudiments of science, or the institutes of religion.

Grass is the emblem of a multitude, or of prosperity.

The angels prepare themselves to sound their trumpets. Considerable time intervened after the troubles of Egypt before another nation dared openly oppose God. Balak attempted, through the means of Balaam, to array God against his people, but dared not himself oppose him. The nations of Canaan trembled at the name of Jehovah, and opposed Joshua upon political grounds. When the Israelites were firmly settled in the Holy Land, they lived in peace and prosperity just so long as they respected the laws of God. When they departed from his worship, they were reduced to personal slavery or national tribute.

Under their oppressors, whenever they returned again to God, he invariably delivered them. So that in the conquests of the Israelites by the Syrians, Philistines, and others, they never came in conflict with Jehovah, as it invariably proved that the Hebrews departed from him, before the surrounding nation could conquer them. The ten tribes became idolaters before they were removed by Shalmaneser, prince of Assyria (ch. 6 : 3, 4), so that he did not come in conflict with the Almighty, and this was afterwards the case with the kingdom of Judah. They forsook the Lord and went after other gods, and the temple of Jehovah was polluted with strange and idolatrous service, by their own priests and kings, before Nebuchadnezzar, king of the Chaldeans, expatriated the people and destroyed that edifice which had been dedicated to Jehovah alone (ch. 6 : 5). Before Antiochus Epiphanes could get possession of Jerusalem, the people and their priests were bribed to idolatry (ch. 6 : 8); and before Titus Vespasian, the Roman general, could subjugate

the country, the Jews had rejected their Messiah and converted the temple into barracks for soldiers, and desecrated it to scenes of murder, carnage and blood (ch. 6 : 12, and 8 : 1). So that in all these transactions the potsherds of the earth strove with the potsherds of the earth. The Jews departed from their protector and God before their invaders could conquer or subdue them. Therefore in all these wars and changes, terrible as some of them were, there was no conflict of religious principles of the sort indicated by the "trumpets," the leading symbols of the text. In every one, idolaters made war upon idolaters, and earthly governments made war upon each other, from motives of worldly policy, honor, or gain. But when, about the year B. C. 734, Ahaz, king of Judah, began to reign at Jerusalem, the king of Israel, Pekah, formed an alliance with Rezin, king of Syria, about twelve years before the captivity of Israel by the Assyrians, and made war upon Judah. Ahaz, fearing to meet the confederates alone, determined upon an alliance with Tiglath-pileser, king of Assyria, and hired an Assyrian army to march with him against Damascus, the capital of Syria; in the siege which followed Rezin was slain, the city taken, and the inhabitants carried to Kir, or Kirheresh of Media, where they were settled in a colony or sold as slaves.

The countries and cities conquered or subjected to Nineveh about this time, were Holeth, Habor, Gozan, Media (2 Kings 18), Haran, Rezep, Thelasser, Hamath, Arpad, Sepharvaim, Hena, Ivah, Babylon (2 Kings 17), and Egypt. So that the empire of Assyria, of which Nineveh was the capital, extended from Ethiopia far east, perhaps to China, and from the Caspian Sea to the Indian Ocean.

Soon after the Assyrian army had taken Damascus, Tiglath-pileser invaded the kingdom of Israel; reduced Samaria, its capital, after a three years' siege; carried the ten tribes into captivity, and thus added

another gem to the diadem of the monarchs of Assyria. But on the death of that monarch, seven or eight years after the reduction of Samaria, Sennacherib succeeded to the throne. He was an ambitious and haughty prince, and unjustly changed the voluntary presents and subsidies of Ahaz into a national tribute. The unsettled state of the kingdom induced Hezekiah, his son and successor, to submit to this indignity until he could fortify his capital, and place the country in a position of defence, when he openly asserted his independence and prepared to maintain it by the forces of his kingdom. Hezekiah was active and warlike, but a devout and open worshipper of Jehovah; and, knowing that Judah was oppressed because the people had departed from the true worship, when this was restored, Hezekiah trusted that God, according to his promise, would deliver him from the Assyrian yoke. But the domineering spirit of Nineveh could not brook the prospect of leaving a nation so near her unconquered. The rich and ancient city of Jerusalem was a jewel of too much value for the proud Assyrian to lose without an effort to retain it. Accordingly Sennacherib marched a large army into the country, took many of the cities that lay in his progress towards Jerusalem, and besieged Libnah, a fortress twelve or sixteen miles distant. Thence he pushed on his columns to meet an army sent on from Africa under Tirhakah (2 Kings 19), who seems to have been beaten. After which the flower of the Assyrian army returned under three divisions to Jerusalem. His ambassador reproached Hezekiah with perfidy and rebellion, to which he replied, in substance, that his cause was just, and that Jehovah, who brought up his fathers from the bondage of Egypt, would maintain it. Sennacherib, however, thinking that the Jews relied upon the armies of Africa, and having cut off that aid, contemned their invisible God, and, by his messengers, reproached the Almighty. Under these circumstances, Senna-

cherib and the powers of Nineveh, were brought into open conflict with Jehovah. Before him the Assyrian army was as tow in the flames. One hundred and eighty-five thousand of the principal troops, "mighty men of valor, and the leaders and captains, in the camp of the king of Syria," were cut off by a miraculous pestilence in a single night (Isa. 36, &c.) "So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh," where revolutions, seditions, and revolts, awaited him. This miracle, however, instead of subduing his haughty pride, served only to exasperate his tyranny. Two of his sons, Adramelech and Sharezer, seizing upon the government, Sennacherib fled into the temple of Nisroch,* where he was slain. Esar-haddon, another son, obtained command of an army, and the country was involved in civil war, which overwhelmed the Assyrian empire in blood. Esar-haddon, at length victorious, drove his brothers into the mountains of Armenia and succeeded to the throne, B. C. 710 to 700. (See ch. 6: 4.)

The Babylonians now asserted their independence, and Nineveh, reduced to her ancient limits, in a few years fell before the rising power of the Chaldeans. Her glory departed, and Nineveh, that mighty mistress of the world, became a desolate plain.

Compare this with the emblems of the text.

1st. *The trumpet sounds.* Sennacherib, at the head of the Assyrian forces, invades Judea, where they come in conflict with the religion of Jehovah; pestilence and desolating wars destroy the multitude and strength of the people, and the prosperity of his kingdom departs.

2d. Although Sennacherib is permitted to return again to Nineveh, a train of misfortunes awaits him. Civil wars drench his realms in blood, and the Baby-

* Nisroch is said to have been an eagle.

lonians of Chaldea rise upon the ruins of his country (ch. 6 : 4).

NOTE.—Mr. Gibbon, who confounds the empires of Assyria and Chaldea together, says (ch. 49) that Sabianism was diffused over Asia by the science of Chaldea and the arms of Assyria in a remote period of antiquity. The Sabians served seven gods or angels, who directed the course of the seven planets, and shed their irresistible influence on the earth. The attributes of the seven planets, with the twelve signs of the zodiac, and the twenty-four constellations of the northern and southern hemispheres, were represented by images and talismans. The seven days of the week were dedicated to the respective deities. The Sabians prayed thrice each day, and the temple of the moon at Harar was the term of their pilgrimage; but the altars of the Sabians were overturned by the Magians of Media and Persia, &c. (See ch. 8 : 9.)

3. *A third part of trees and all green grass was burnt up.* At the beginning of this struggle, which resulted in the downfall of so many nations, the reins of government were held by three great powers, or heads: 1st, Syria, confederate with Israel; 2d, Nineveh, which was allied to Judah; and 3d, Egypt. Before the conflict ended, all the kingdoms, except Judah, were revolutionized. Syria, Israel, and Nineveh, were denationalized; and the two latter never have recovered their nationality. Egypt was conquered, but arose on the fall of the Assyrian monarchy. Judah alone was benefited by the shock; so that the desolation of Israel and Nineveh was equal to the one-third of the "trees," or of the three national powers destroyed. The rise of the Chaldeans, by whom all these powers were afterwards supplanted, may be answerable to the destruction of "all the grass"—the multitude and wealth of the nations being entirely absorbed by that mighty power. (See 3d seal, ch. 6 : 5.)

This trumpet occupied, if we reckon from the coro-

nation of Ahaz to the fall of Samaria, about 15 years; but if to the conquest of Nineveh by Babylon, a century more must be added.

VERSE 8.—And the second angel sounded, and as it were a great mountain burning¹ with fire was cast into the sea: and the third part of the sea became blood;

VERSE 9.—And the third part of the creatures which were in the sea, and had² life, died; and the third part of the ships were destroyed.

EMBLEMS OF THE TEXT.—*The second trumpet sounds*—a prelude to religious conflict. We say religious conflict, because trumpets are used as signals of notice or alarm. Under the law, the priests were to convoke the Hebrews to their solemn assemblies, and direct their marches, by the blast of the trumpet. The sound of the trumpet was heard amid the thunders and earthquake of Sinai at the giving of the law (Ex. 20 : 18 ; Heb. 12 : 19). The declarations and warnings of God's prophets and ministers, giving notice of the judgments of God, are called trumpets (Eze. 2 : 33 ; 3 : 6 ; Isa. 58 : 1 ; Hosea 8 : 1). A trumpet will be heard at the resurrection of the dead. And on nearly all occasions of religious wars in Canaan, the prelude was a sound of trumpets. (See the book of Judges.)

2d. *Mountain* is the token of a strong government.

3d. A mountain burning with fire is cast into the sea. *Fire* is the emblem of pestilence, wrath, &c., and, in connection with religion, of zeal or enthusiasm (see ver. 7). *Sea* is indicative of many nations. This volcanic eruption flows over many people, and in its upheaving the mountain is itself thrown from its base, i. e., in a religious war upon many nations the government is itself overwhelmed.

¹ Ex. 7 : 17 ; Jer. 51 : 25 ; Eze. 14 : 9 ; Am. 7 : 4 ; Mar. 11 : 23.

² Ex. 7 : 25 ; Ps. 48 : 7 ; Isa. 2 : 16 ; Zech. 13 : 8 ; ch. 16 : 13.

4th. *The sea became blood.* *Blood* is the precursor of civil war. Civil wars spread through the nations by the agitations of this religious movement; *but affected only one-third of the empire.*

5th. *The third part of the creatures died.*—"Creatures of the sea, which had life," are the most active and influential officers of the several nations, and in politico-religious governments, priests and religious ministers may be officers of state. Thus, at ancient Rome, the augurs and pontiffs were also consuls, generals, or emperors. So in England, "bishops" may be "lords," and the prince may be the patriarch, or head of "the church," and they may receive duplicate salaries and honors for performing the double duties of their stations at the same time. Of these active functionaries, who stir up or take part in this religious war, a third part *die*; that is, they are superseded, enslaved, or turn idolaters.

6th. *Ships* are the emblems of commerce, or revenue, and represent, by their destruction, naval eruptions and battles, or commercial disasters, &c.

Where are we to look for a sea of nations plunged into such disastrous civil wars, by a religious zeal against the truth, as to destroy one-third of their revenues and a third part of their leading men, or the leading men in one-third of the empire?

HISTORY.—After the fall of Sennacherib, Judea continued to stand at the head of the nations for about a century. In the year B. C. 623, the Egyptians, with an intention of marching an army against Babylon, crossed the territory of Josiah, king of Judea, who was probably in alliance with Babylon. Josiah, at the head of a large army marched against them (ch. 6: 4-6), but his army was routed and himself slain. The Egyptians so far conquered the country as to lay the land under tribute. These proceedings excited the indignation of the Babylonians. They raised an army and drove the Egyptians back into Africa.

About twenty years after this (B. C. 603), Nebuchadnezzar, having humbled the nations north and east of Babylon, made preparations to conquer Palestine, upon the pretext of having wrested the country from the Egyptians. Jehoiakim, who was then the reigning prince, submitted to the invaders without a battle, and his dominions were added to those of the conqueror (2 Kings 20). But it was not long before Jehoiakim, conceiving himself able to resist the forces of Babylon, put his country in a posture of defence, and raised the standard of defiance and independence, but shortly after died, leaving the kingdom to his son Jehoiachin. Nine years from Jehoiakim's revolt, Nebuchadnezzar came against his son with a large invading army (ch. 6: 6). He overran the country, entered the city of Jerusalem, broke down the walls, butchered many of the inhabitants, robbed the magnificent temple of Solomon, and burnt it to the ground, and the prisoners, who were spared, he carried off to Babylon. But in these transactions, as we have before seen, he neither came in conflict with Jehovah, nor his worshippers, because the Jews had apostatized from God. As the Sabians, they sacrificed to other gods under every green tree; and, as the Magians, upon every high hill, while the nobles and the elders, "with every man his censer in his hand," burnt incense to idols (Eze. 8: 11).

After this (probably about seven years), Nebuchadnezzar, desirous of a religious uniformity in his empire, attempted to establish the idolatry of Babylon by law, and make it the religion of the world. For this purpose he set up an image, or pagoda, in the plain of Dura, near his capital, and summoned the principal officers of his empire to its dedication. Here, the blast of a trumpet (*cornet*, Dan. 3) introduced the dedication music. But, during the ceremonies, a few worshippers, at the head of whom were Shadrach, &c., refused obedience to the king's decree, which imme-

diately arrayed the powers of the empire in conflict with Jehovah. The king, however, desisted from his design, and God gradually worked a toleration of his religion, which became to a great extent prevalent throughout the empire, A. M. 3430; B. C. 574.

From the time of Nebuchadnezzar, nothing of public and lasting importance to religion took place for some years. His successors, without his abilities, immersed in luxury and vice, held for a few years, with a feeble hand, the helm of government. Watching the progress of events, the ambitious chiefs of Media and Persia, relying upon their distance from the Chaldean capital and the fastnesses of their country, but above all, the wild independence, martial spirit, and number of their clans, entered into an alliance, allured or compelled the neighboring tribes to their standard, attacked and conquered the ancient city of Nineveh (A. M. 3440), now a dependency of Babylon, overcame, after a severe contest, her Lydian allies under Croesus, and then, returning, laid siege to Babylon.

After a siege of two years, Babylon was entered by stratagem, the king Belshazzar slain, and the city held in the name of Cyaxares, under the title of "Darius the Mede," about A. M. 3468, nearly forty years after the destruction of the temple at Jerusalem.

Upon the death of Darius, Cyrus succeeded in the empire, which he held jointly in the name of the Medes and Persians. He soon after published an edict of toleration to the Jews, with permission to resettle Judea, either because they assisted him in the conquest of Babylon, which is highly probable (Dan. 5: 22), or from motives of liberality and justice, as all historians of credibility concur in representing him to be a man of a capacious, politic, and well cultivated mind.

Upon the death of Cyrus, Cambyses—called by some Ahasuerus II.—ascended the throne. He suspended the decree of his predecessor in favor of the Jews; carried an expedition into Africa, and made

considerable conquests also in Asia. But while absent on his wars in Africa, his throne was usurped by Smerdis, surnamed Artaxerxes. His first object was to secure the possession of the government to his family, and he made preparations to intercept the return of Cambyses. He also opposed the return of the Jews. On receiving intelligence of the usurpation of Smerdis, Cambyses hastened towards his dominions in Asia, but died in Judea, on his way home.

Darius Hystaspes—called also Ahasuerus III.—at the head of the army left by Cambyses,* marched against Smerdis, who was driven from the kingdom, and Hystaspes assumed the purple, A. M. 3495. At the suggestion of Haman, his chief minister, he issued an irrevocable decree for the assassination of all the Jews, throughout all the provinces of the empire from India to Ethiopia, because “their laws were diverse from all people; neither keep they the king’s laws” (Es. 3: 8). In a short time after the enactment of this decree, Haman was suspected by his prince of designs against the queen. He was put to death, and Mordecai, a Jew, advanced to his place; having the favor of the queen, who was also of Jewish origin, Mordecai persuaded the king to issue a counter-decree inconsistent with that of Haman. These decrees occasioned civil wars throughout all parts of the empire, in which 70,000 of the Persian subjects, “the Jews’ enemies,” are reported to have fallen on one side in a single day—among the rest, ten sons of Haman. After this, the Jews’ religion was every where tolerated, and vast numbers were proselyted to that faith.

NOTE.—It is said (Es. 3: 7) that they cast PUR, that is, the *lot*, in the presence of Haman daily for twelve months before he determined on his course. Pur signifies “fire,” which was worshipped as a divinity by the Magians of Persia. It would seem there-

* The accounts of these changes are contradictory. I have chosen what appears to me most reasonable.

fore that Haman performed some religious acts (similar to those performed by the king of Babylon, Jer. 51 : 11), by sacrifices or lots, in honor of his god *Pur*, during a year previous to his decree against the Jews. Did he consult magic in this way? There is also an imperfect history, or tradition of Persia, pointing to the times of these occurrences, and noticing a great religious change in this country. The substance of the history is, that soon after the usurpation of Smerdis the Magian, religion was opposed by military force and civil law, and another idolatrous worship in temples substituted. This story seems capable of this construction; that it was Haman's object to establish the Magian religion, upon the fall of the Jews, throughout all the countries subject to Ahasuerus, but that being defeated, the Jewish synagogues took its place.

The Persians, under Xerxes, invaded Greece A. M. 3540; B. C. 464, and seventy-five years after the fall of Babylon. Judea must have been at this time subject to Persia either as a dependency or by alliance. After several struggles by sea and land, Xerxes returned to his dominions with the loss of the greater part of the Persian strength, which opened a road for Alexander the Great, to follow him about a century afterwards, B. C. 365; A. M. 3639.

On a review of this history, as compared with the emblems of the text, we find no changes, which brought the leading empires into a conflict with the religion of Jehovah, until the time of Haman. Therefore,

1st. The second trumpet sounds, and Haman prepares for a religious war against the worshippers of God.

2d. Haman, the most conspicuous minister of the Persian empire, plunges the "sea" of her "one hundred and twenty provinces from India to Ethiopia," into a civil war.

3d. The government itself is overturned, i. e., passes from the hands of idolaters [probably Magians] to the servants of God.

4th. In civil wars, terrible, wide-spread, and bloody as they were, we may reasonably suppose that a third part of the "creatures of the sea," the abettors and friends of Haman throughout the empire, died.

5th. How far such a civil and religious revolution must have affected the "ships"—the commercial and naval relations, and revenues of the country, cannot at present be positively known.

Duration of this trumpet, about twenty to thirty years.

The following quotation is from *Buck's Theo. Dict. Art. Magi or Magian*. "The altars of the Sabians had been overturned by the Magians of Media and Persia, in their conquest of Chaldea. The Magians used no images, but worshipped God only by fire. They had no temples, and performed their devotions on the tops of hills and in the open air; but their religion fell into disgrace on the death of those ringleaders of that sect who had usurped the sovereignty, in the absence or on the death of Cambyses, and the slaughter that was made of those chief men among them, sunk it so low that it never afterwards prevailed. Darius and most of his followers are said, on that occasion, to have embraced Sabianism."

The following note from Gibbon's *Decline and Fall*, ch. 49, plainly contradicts the above, from Buck. Gibbon says, "The injuries done to the Sabians by the Magians were not revenged until the time of Alexander; after which Persia groaned under a foreign yoke of Sabian idolatry five hundred years."

There can perhaps be no doubt that Haman was a Magian, and that Darius or Ahasuerus, by advancing Mordecai and encouraging the rebuilding of the temple at Jerusalem, has been improperly reported to have embraced Sabianism.

In this place it may not be out of the way to remark on the conduct of Nebuchadnezzar as stated by Daniel. From the account given of his conduct and proclamations, after the failure of his attempt to co-

erence apostacy from the worship of the true God, it does not appear that he refrained from idolatry. The greatest extent of his reformation seems to have consisted in an acknowledgment that Jehovah was the *supreme* God; but if he had no competitors among the idols of the nations, they nevertheless might be worshipped as local divinities, or assistants, and governors of man, and therefore might be the objects of a relative or inferior worship. So, previously (2 Kings 16), the inhabitants which Shalmanezar placed upon the confines of Judea, feared Jehovah as supreme, but also feared and worshipped idols. This is also the modern doctrine of tutelar saints—the worship of the Catholic church. There are many also not only among Catholics, but Protestants, who worship Jehovah as supreme, and fear, if they do not worship witches, fairies, elfs, and other genii. The principles of the ancients and moderns are, in this respect, the same. The difference is only in the mode of worship, and the manner of showing reverence.

In all such religious schemes and superstitions, Jehovah is generally confounded with the rest, and the idols and demigods take the glory. Something similar to this may have been the fault of the Hebrews, when Balak corrupted them; of Ahaz (2 Kings 16: 15) at a later season; and possibly the “stumbling-blocks” of Pergamos (ch. 2: 14), and the “seductions” of Thyatira (ch. 2: 20) may have had this tendency, if not similar in origin and design.

VERSE 10.—And the third angel sounded, and¹ there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

VERSE 11.—And the name of the star is called Wormwood^a: and the third part of the waters² became wormwood; and many men died of the waters, because they were made bitter.

¹ See ch. 6: 8; 22: 1; Ex. 7: 20; Ju. 5: 11; Isa. 14: 12; Hos. 13: 15; Luke 10: 18; Jude 13.

^a Gr. Apsinthos.

² Deut. 29: 18; Ex. 15: 28; Pr. 5: 4; La. 3: 5; Am. 5: 7; He. 12: 15.

EMBLEMS OF THE TEXT.—1st. *The third angel sounds*, which is a prelude to the third great religious conflict.

2d. *A star falls from heaven*. *Star* is an officer or angel of a church. *Heaven* is the kingdom of God, or the church. This emblem therefore signifies that a conspicuous ecclesiastical officer of the church “falls” or apostatizes.

3d. *Burning as a lamp*. Even after his fall he somewhat resembles the stars of the seven candlesticks (ch. 1 : 20), or an angel of God (ch. 4 : 5, and 8 : 2), but he ignites a train of evils causing calamities and wo.

4th. This blazing meteor falls upon the rivers and fountains of waters, and turns them to “wormwood,” of which men drink and die. *Fountains, wells, springs, rivers, &c.*, are the emblems of joy, principles, and doctrines, as their source; or, 2d, rivers may be the emblem of marching armies and moving people. *Wormwood* in Scripture is the emblem: 1st, of idolatry (compare Jer. 9 : 11–15, with Deut. 26 : 18); 2d, of profaneness and apostacy (Jer. 23 : 15; Amos 5 : 7, and 6 : 12).

5th. *Many died*, many apostatized, and much bloodshed followed.

HISTORY.—From the days of Haman, through all the wars consequent upon the fall of the Persian empire, and the growth of the “notable horn” of the Macedonian goat, down to the establishment of the “four” that came up in its stead, none of them had the temerity or misfortune to come in hostile contact with the truth of heaven. During the great revolutions which occurred in the progress of nations, the Jews were many times seriously affected in their temporal affairs, to a greater or less extent; but their religion was left by the great powers undisturbed. But B. C. 171, about A. M. 3834 (ch. 6 : 8), Antiochus Epiphanes, king of the Medo-Syrian kingdom, entered Judea at the head of an army, and soon after got possession of Jerusalem. He disposed of all the offices of

trust or profit to the highest bidder, and lent them the aid of his army to retain their authority. Onias, a descendant of Aaron, was then high priest, but Antiochus sold the office to his (Onias's) brother Jason for a large sum of money (350 talents of silver). But becoming dissatisfied with Jason, he deposed him, and sold the office for six hundred and fifty dollars to Menelaus, another brother, whose views were more congenial to the conqueror. Menelaus taxed the people to raise the purchase-money, and became himself a priest of Grecian idolatry. He conducted Antiochus into the Holy of Holies, and assisted him in robbing the temple of much of its sacred furniture, together with about 1800 talents of gold. As soon as preparations could be made, he assisted in placing a statue of Jupiter Olympus, an idol of Greece, near the altar of burnt-offerings, and having dedicated the temple to this idol, the customary Grecian sacrifices were offered to it, interchangeably with those offered to Jehovah, for about three years. Many of the people, through fear, hope of gain, or to conciliate their rulers, turned idolaters; some suffered martyrdom, others took up arms, and under the standard of the Maccabees, by whom the city was retaken and the idols destroyed, instituted the public worship of Jehovah at the temple, B. C. 167-5.

Compare this history with the emblems of the text.

1st. The apostacy of Menelaus answers to the falling meteor of the text.

2d. The waters are poisoned. The dedication of the temple to idolatry by a priest of Jehovah, and then, like Urijah (2 Kings 16), the same priest Menelaus, acting in the double capacity of high priest of God and pontiff of Jupiter, perplexing the people and emboldening them to apostatize from the religion of the God of heaven and to turn idolaters.

3d. *Many die.* The history coincides so literally with the emblems of the text, that a comparison is but

a repetition. In the rise and fall of parties, and the wars consequent upon this religious conflict—wars, from the numbers engaged, the most terrible upon record,—“many men died.” (See fourth seal, Macca-bees, Josephus, &c.)

4th. As in the 8th verse the third part of the sea is mentioned, so here (verse 11) the third part of the rivers is spoken of. At that time Cyrus had decreed the restoration of the Jews, and in law they formed with Media and Persia the third power in the western part of Asia. The civil war was on their account, but it raged to its highest extent in Persia. The third part of the rivers is mentioned as the rivers of the third nation then existing in that part of Asia. At that time Syria divided the regal power of the nations with Egypt and Rome.

The duration of this tempest was from five to eight years, although its consequences were felt for a century, if indeed it does not yet in its sphere have an influence upon the world.

VERSE 12.—And the fourth angel sounded,¹ and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars: so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

EMBLEMS OF THE TEXT.—1st. The fourth trumpet is sounded, and the fourth war on account of religion follows.

2d. *One third of the sun is darkened.* The sun is an emblem of the Christian church, and the *moon* of the Mosaic dispensation (see ch. 6 : 12, 17). The *stars* are the “angels of the churches,” the leading and conspicuous actors of both dispensations.

3d. *Day and night.* (Note, prophetic time.) We are to infer that a third part of the sun, &c., were obscured in a particular place while the rest were bril-

¹ Isa. 13 : 10 ; Jer. 4 : 23 ; Eze. 32 : 7 ; Joel 2 : 10 ; Am. 8 : 9 ; Mat. 24 : 29 ; Mark 13 : 24 ; Luke 21 : 25 ; Ac. 2 : 20.

liant, and that none of them in the country affected by the eclipse, shone at all during the last third part of a day and the first third part of a night, as if they had been totally obscured during eight consecutive hours (ch. 8 : 10), prophetic time, making one hundred and twenty days equal to four months common time.

HISTORY.—This trumpet is of short duration, but of sufficient importance to be made the subject of a separate report. The emblems lead us naturally to contemplate the Christian religion in conjunction or as cotemporaneous with the Jewish, and at a time when neither of them gave light on earth. It must fall somewhere near the period of Jerusalem's final desolation. We are safe in saying it was not previous to the crucifixion of Christ, because after the sounding of the third trumpet, from the time of the Maccabees to the coming of John, the Mosaic dispensation shone with a light which equalled its greatest splendor during the reign of the most illustrious and successful of the Jewish kings. It was during this period the Pharisees made those great missionary exertions for proselyting the nations, which, too often abused for partisan ends (Mat. 23 : 15), were so far successful as to place "in every city" (Acts 15 : 21), those who taught the law of Moses and instructed in the name of the true God. It was during this period that the temple was so thoroughly repaired, adorned, and enriched, as to become an object of curiosity to strangers, the cause of national pride to the Jews, and the admiration of the world. For another reason we assume that it could not have been during this period: the Mosaic economy then existed alone; the new dispensation had not then been brought in, or revealed.

Again : it could not have been at any time between the preaching of John the Baptist and the invasion of Judea by the Roman armies under Cestus Gallus, for this was the Apostolic era, when the rising sun of

Christianity shone with its purest divine lustre and heavenly radiance.

Nor was this trumpet after the fall of Jerusalem, for the Christian religion, being then disincumbered of Judaism and relieved from Jewish opposition and persecution, spread with a rapidity little inferior to its first promulgation.

The scene of this trumpet must therefore be laid during the Jewish wars, and about the time when Titus Vespasian invested the city of Jerusalem, or perhaps a little before. Many churches had been planted in Judea, Galilee, and among the Gentiles, before the Roman invasion, but they were, at least by their enemies, looked upon as Jewish, and when the army of Vespasian overran Judea and Galilee, these churches must have been for the most part unsettled, if not broken up. It was on the advance of Vespasian towards Jerusalem, that the Christians left the city and retired to Perea. About this time also the germ of those heresies which had before divided the churches began to take deeper root and shoot up, producing diversity of sentiment and feeling. During this period also the excitement in Palestine and throughout the Roman empire was at its highest pitch, and every man inquired with interest and listened with attention to the reports from the seat of war. The idolatrous legions of Rome were now preparing to besiege the place which Jehovah had chosen as the centre of his religion, the visible and miraculous manifestations of his power. The intemperate valor and obstinacy of God's own chosen people were tending to the subversion of their kingdom and religion.

Whatever may have been the origin of this war between the Jews and Romans, no one will dispute that it took a religious aspect before its close. The appearance of pretended Messiahs, and the cruel deceptions practised upon the deluded people in arms against the Romans, give to it, on their part at least,

as purely a religious character as the war waged by Sennacherib against Judea in the days of Hezekiah.

Compare this history with the emblems of the text.

1st. The fourth trumpet is sounded, and a fourth religious conflict ensues.

2d. The sun, moon, and stars darken over one-third of the land, for four months. Throughout Judea, the light of religion is extinguished, and the labors of particular saints are suspended by their removal from the scenes of carnage and war.

These things are also referred to under the emblems of the sixth seal. Ch. 6 : 12-17.

NOTE.—As the duration of this trumpet was shorter than that of the sixth seal, the whole of it was future to John ; and hence he could properly prophesy of the time of its continuance, showing evidently that this part of the Revelation was also penned before the fall of Jerusalem. (See seventh seal, and Preface to the Book.)

VERSE 13.—And I beheld, and heard an angel flying through the midst of heaven,¹ saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound !

EMBLEMS OF THE TEXT.—*Angel* (see Note, ch. 1 : 1), servant or messenger, denotes any providence by which God accomplished his own purposes or notified men of his will.

Heaven (ch. 4 : 2). Under the seventh seal and fourth trumpet we have seen Jerusalem destroyed, and the sacrificial institutions of Moses obliterated. Henceforth, we are to consider heaven in its emblematic sense as representing the Christian church.

Voice (ch. 4 : 2, &c.). The emblem of proclamations and debates, indicates that many in the Church gave warning that there were approaching great religious

¹ Ps. 103 : 20 ; Eze. 2 : 10 ; He. 1 : 14 ; Ch. 9 : 1 ; 14 : 3 ; 19 : 17.

wars, dissensions, and conflicts, of disasters and destructive results.

Earth (see ch. 5 : 10). The figure of political power, or worldly governments and their subjects, are the people and rulers of these governments, as distinguished from the church.

To John all these trumpets were clearly future, and they are further distinguished by coming in conflict with the new dispensation ; still further, by having the time of their continuance clearly foretold. If therefore we can tell when one of them begins, we can also tell its termination, or if we know the time of its ending, we can also state the time of its commencement.

We are also favored with peculiar advantages in the explanation of these trumpets ; for, although we cannot appeal to the records of inspiration, we are in possession of the minute details of a comparatively late history, which, although at times obscured by prejudice or passion, is nevertheless so plain as clearly to delineate the truth of these prophecies, and establish, beyond a cavil or doubt, the omniscience and divine inspiration of the Book of Revelation, as well as the truth, the miraculous truth, that God takes an interest in the affairs of men and makes known to them the future.



CHAPTER IX.

1. SOUNDING OF THE FIFTH ANGEL.—13. THE SIXTH ANGEL SOUNDS.

VERSE 1.—And the fifth angel sounded, and I saw¹ a star fall^a from heaven unto the earth : and to him was given the key of the bottomless pit.

¹ Luke 8 : 31 ; ch. 17 : 8 ; 20 : 1.

^a Falling.

VERSE 2.—And he opened the bottomless pit; and¹ there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

VERSE 3.—And there came out of the smoke locusts upon the earth: and unto them was² given power, as the scorpions of the earth have power.

VERSE 4.—And it was commanded them that they should not hurt the grass of the³ earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

VERSE 5.—And to them it was given that⁴ they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh^a a man.

VERSE 6.—And in those days shall^b men seek death, and shall not find it; and shall⁵ desire to die, and death shall flee from them.

VERSE 7.—And the shapes^c of the locusts were⁶ like unto horses prepared unto battle; and on their heads were as it were crowns of gold, and their faces were as the faces of men.

VERSE 8.—And they had hair as the hair of⁷ women, and their teeth were as the teeth of lions.

VERSE 9.—And they had breastplates, as it were breastplates of iron; and the sound⁸ of their wings was as the sound of chariots of many horses running to battle.

VERSE 10.—And they had tails like unto⁹ scorpions, and there were stings in their tails: and their power was to hurt men five months.

VERSE 11.—And they had a king over them, which¹⁰ is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon^d, but in the Greek tongue hath his name Apollyon^d.

EMBLEMS OF THE TEXT.—*The fifth angel sounds,*

¹ Gen. 15 : 17 ; Isa. 14 : 31 ; Joel 2 : 30 ; Nahum 3 : 15, 17.

² Ex. 10 : 4 ; Ju. 7 : 12 ; Isa. 33 : 4 ; Joel 1 : 4 ; 2 : 25.

³ Ex. 12 : 28 ; Eze. 9 : 4 ; ch. 6 : 6 ; 7 : 3.

⁴ Dan. 5 : 18, 22 ; 7 : 6 ; Job 2 : 6.

^a Gr. *παιση*, stingeth.

^b Shall the men.

⁵ Job 3 : 21 ; Isa. 2 : 19 ; Jer. 8 : 3 ; Hosca 10 : 8 ; Luke 23 : 30 ; ch. 6 : 16.

^c Appearances of the locusts.

⁶ Ex. 10 : 4 ; Joel 2 : 4 ; ch. 6 : 4, 6, &c.

⁷ 2 Kings 9 : 30 ; Isa. 3 : 24 ; Joel 1 : 6 ; 1 Cor. 11 : 14 ; 1 Tim. 2 : 9 ;

1 Pet. 3 : 3.

⁸ Job 40 : 18 ; Isa. 9 : 5 ; Joel 2 : 5 ; Nahum 2 : 4.

⁹ Deut. 28 : 13 ; Isa. 7 : 4 ; 9 : 15 ; ch. 12 : 4.

¹⁰ John 12 : 31 ; 2 Cor. 4 : 4 ; ch. 9 : 1 ; 20 : 1. See also John 8 : 44.

^d i. e. the destroyer, but not the dragon.

proclaiming a fifth religious conflict. A star falls from heaven to the earth. (See ch. 8 : 11-13.)

As *earth* symbolizes civil government; *heaven*, the church; *star*, an ecclesiastical officer; and *falling*, apostasy,—so here an officer of the Christian church apostatizes and falls or relies upon civil aid to sustain him. By *apostasy*, it is not meant that a man neglects or contemns religion, but that having once received the truth he afterwards imbibes doctrines and errors subversive of his faith. The evils of this trumpet, therefore, originated with an apostate Christian—not a heathen or Jew—and in an attempt to engraft his system upon a temporal government, or to sustain it by force.

To him was given the key of the bottomless pit. The Gr. words rendered “bottomless pit,” are τοῦ φρέατος τῆς ἀβύσσου, and signify the “pit of the abyss,” or the “well of the deep.” As the star fell from heaven to the earth, that which is within or beneath the horizon of the earth, as contrasted with the heavens above, is here alluded to as the abode of demons and evil spirits, and is called the pit of the abyss. To the fallen star (which in Gr. is masculine) was given the key of the pit.

Key is the emblem of possession, or authority (ch. 9 : 1), and is used figuratively to denote knowledge or doctrines.

2d. *Smoke.* The emblem of confusion and error (ch. 8 : 5). *Sun*, the light of the true religion (ch. 6 : 12). *Air* is the symbol of the principles or rudiments of all science, viz., political, legal, moral, social, and ecclesiastical; that is, the key or authority of this apostate “opens the bottomless pit,” sets an endless train of errors afloat, by which the light of true religion becomes dim, and the rudiments of science are obscured. (See 4th seal.)

3d. *Locusts come out of the smoke.* Locusts are the emblems of men of savage and destructive designs. *Scorpions* are emblems of such as unite subtilty with

wickedness, or contemptible spite with malice. Under the darkness of this apostacy various tribes or parties of men are raised up, endowed like "scorpions" with a fatal power and zeal for disseminating their mischievous poison.

4th. *Grass*, multitude or riches, and frailty. *Tree*, men. *Seal of God* is the government or authority of God. Those sealed with God's seal belong to his kingdom or church, and those without his seal are they who do not belong to it. The opposition and hatred of these locusts, are providentially limited to countries and peoples who are not Christians, and do not belong to the *new kingdom of God* (ch. 7), having not his seal in their foreheads.

5th. *To them it was given that they should not kill them.* *To kill* is to exterminate or destroy, to subdue. *Five months* (see ch. 2 : 10) is symbolical of one hundred and fifty years; that is, power was given to the men who had not God's seal in their foreheads, so that although they endured grievous afflictions from the followers of the apostate during one hundred and fifty years, yet they were neither subdued nor exterminated.

6th. *In those days shall men seek death, &c.* During that period, by means of a misguided enthusiasm or religious frenzy, men (not of the locusts or their victims) should desire religious martyrdom, or death for military glory and praise. This religious frenzy, or contempt of life, should become so general and prevail to so great an extent, that executioners would spare their victims, either because they are themselves satiated with blood, or from a contrary and spiteful disposition, they withhold the coveted glory. And this should be "in those days" when the locusts have power, and should fix the era of this trumpet.

7th. *The shapes of the locusts, like horses, &c.* This is not the shape of each individual; but as locusts go in swarms or tribes, so these tribes, like the horses in

the several seals (ch. 6) should be warlike, strong, and courageous, rapid in their marches, and destructive in their onsets. At the same time, notwithstanding their unsettled condition, they should wear "crowns (ch. 6 : 2), or be independent governments, and have the "faces of men" (ch. 4 : 7); that is, act with dignity and care.

8th. *Hair*, the emblem of wealth and luxuriance, or effeminacy, is often varied on account of color (Isa. 7 : 20 ; 15 : 2 ; Jer. 7 : 29 ; 15 : 2). Or like grass it may symbolize a people (Ezek. 5). *Teeth like lions*. Teeth are symbols that express the propensity or disposition of the creature in whose jaws they grow. It would follow, then, that these clans or tribes grow rich and effeminate from the *rapacity* of their disposition, and the multitude of their spoils; or while their destructive propensities should be exhibited with the ravenous ferocity of lions, their appearance should indicate the softness and delicacy of woman. Joel says, ch. 1 : 6, the teeth of the locusts are "the teeth of a lion;" that is, in rapacity they are not exceeded by lions.

9th. *Breastplates of iron*. Their armor and military equipage should be that of half-civilized nations, being of wrought-iron. Breastplates have not been used by soldiers in military campaigns since the invention of gunpowder, or rather since its use in firearms, because breastplates are not proof against balls, but they were in common use before that time by those who fought with darts, arrows, javelins, and swords.

The sound of their wings, was as the sound of the prancing of many horses, and the rumbling of chariots. *Wing* is the emblem, 1st, of speed and impetuosity; 2d, protection; and 3d, by simile, for the flanks and side bodies of armies, or the arms of warriors, or the conveyances upon which they ride—the "sound" of any of these, in great multitudes at a distance, being heavy and confused; or perhaps the *news* or *intel-*

ligence from them may cause the same fear and dismay as an invading army.

10th. *Tails* are the emblems of feeble and base governments and national dependencies ("the prophet that teacheth lies," Isa. 9: 15); and *their power was to hurt men five months*. This is not a repetition of the same thing mentioned in v. 5, although the time is the same. Here it is said that the "locusts" have power to hurt men five months, but in that passage it is said the men were tormented five months. They arose belligerent, and did not hesitate to use the power without intermission, from the time they sprung up to "hurt" and "torment" the men who have not the seal of God. As the time "five months" is mentioned twice (vs. 5 and 10), I should be inclined to look for the existence of the "locusts" in two different ways, of 150 years each, making 300 in all, and to think that during a part of their existence it was not so much on account of the power of the "locusts" to hurt, as it was the misfortune of "the men" to be tormented, but in the other half they had the "power," and therefore used it.

11th. *They had a king over them*. This is understood of a kingdom. They were formed into a government, and carried on their pseudo persecutions and "torments" with the deliberate coolness and perseverance of ministers of justice and in pursuance of law, with an armed and hostile force. And the government, or "angel" of the government, was named Abaddon and Apollyon, that is, *Destroyer*. The name is given in both Hebrew and Greek, indicating that he is the enemy of both Jew and Gentile, for among both are men who are not sealed with the seal of the living God.

Where are we to look for a single united power which arose out of the half-civilized, independent tribes or clans, but which was cemented by the opinions of an apostate minister of the Gospel of Jesus, and organized into a regular government—whose

whole duration, both before and after it obtained permanent civil power, was only twice 150 years; that is, only 300 years' duration—which, during its whole term of existence, held a warlike attitude against Jew and Gentile, whether idolaters or professing a corrupt Christianity—which was commanded *and obeyed the command*, to spare both the property and persons of the servants of God, and whose ravages were providentially limited to those countries and peoples who were not Christians.

This power arises with persecuting intentions, but spends its force, as a *woe* or judgment of God, upon his enemies and not upon his saints. The followers of an apostate are not necessarily themselves apostates, for, as a body, they may never have professed any better religion. Another very explicit and striking feature in this prophecy, and one which comes in contact and conjunction with this power, and must be identified with it as to time, happening "in those days," is the strange prediction that a great number of mankind should become professedly and actually desirous that others should kill them, but be denied their request. This must be understood as "seeking death" at the hands of others and being denied; for if they had sought to die by their own hands they certainly could have found the means, and death would not have fled from them. Now, if such things have occurred since the Christian era, we certainly have records of them, and we are to look for these records at an early period, before the use of gunpowder, and while breastplates composed a part of the military equipage of troops. It was in the first religious war that arose from apostacy after the establishment of the Christian religion.

HISTORY.—After the fall of Jerusalem and the reduction and dispersion of the Jewish nation, partial persecutions arose under the authority of the Roman emperors, until the seat of government was removed by Constantine to Constantinople (A. D. 325), and ido-

latry was suppressed by the sword. But these persecutions were successively of short duration, never to exceed the administration of a single emperor. Their force was spent upon the followers of Jesus, and not upon those men who have not the seal of God in their foreheads.

In the history of the Acts of the Apostles we trace the dawning of those controversies and opinions which afterwards furnished the materials for new religious sects and parties. These parties, although professedly and in name Christian, began to exhibit a disposition averse to the principles and teachings of Jesus. Jude, who was cotemporary with them, tells us that in his day men who had professed Christianity were beginning, 1st, to go in the way of Cain, *i. e.*, were taking means to destroy their brethren, the saints, and then apostatize or go out from the presence of God (Gen. 4 : 5); 2d, corrupting themselves, and selling their profession for bribery, and conniving at idolatry, like Balaam; and 3d, that they should eventually perish like Core or Korah (Num. 16, 1, &c.), in their gainsayings.

As the Gospel cleft a stone from the mountain of Zion, from which to make a new mountain, it seemed to be the impression of some that the stone might be made the nucleus around which all the materials of the old mountain might be gathered, and, while it should undergo a change of name, which appeared inevitable, the mountain should remain, with but slight alterations, essentially the same as before. In other words, the Gospel was the antitype of the Jewish religion. It contained the vital principles of the Jewish economy, without a single vestige of its ancient rites and ceremonies. Besides divesting itself of the burdensome yoke of perpetual ceremony and costly sacrifice, the Gospel proceeded a step further, and made all its members equal from the time of their union with the church. Thus placing proselytes of

the Gentiles on an equal footing (see 12 : 17) with the lineal race of Abraham, making them of the same body, fellow-heirs and partakers of the same hopes, privileges, and promises. This, which among the Jewish proselytes could be effected only after a series of years or a lapse of generations, was with the Gospel the work of a day. To this, however, after a contest of several years, the Jewish converts reluctantly submitted, but they were still zealous of the law, and taught the necessity of circumcision. The Jewish convert yielded to Christian immersion on the profession of a belief in Jesus Christ as the promised Messiah, but still circumcised the males of his household, and offered sacrifices at the temple in pursuance of the customs of his fathers. These things the Gentiles neglected, and it gave rise to the first parties and sects that divided the Christian churches. One was arrayed on the side of Paul, who proclaimed it useless and unprofitable, and another professed to be a follower of Peter, whose practice accorded with that of the Jews, while a third held with others, who were supposed to have taken a middle course between them. Nor did the contest stop here. Misguided and designing men induced divisions and parties from motives of ambition or gain. Both influences were active among Jews and Gentiles. Nor were the prejudices of Judaism stronger than those of idolatry. The theories of Aristotle and Plato were as strongly imbedded in the mind of a Greek as the law of Moses was in that of a descendant of Jacob. Both found it difficult to eradicate the principles of an early education; both alike attempted to incorporate them with their belief, and allowed them to have a practical bearing upon their Christian life. The zeal or eloquence of a favorite leader, decided the amount of original sentiment to be mixed with the new profession, and, by consequence, the amount of Christianity necessary to subserve present purposes, with the hope or promise that this

should be effectual and sufficient in the world to come.

The operation of these and similar causes had brought into being, by the middle of the third century or commencement of the fourth, a multitude of sects and denominations, whose zeal and enmity were frequently excited and fanned into bitter crimination and violence. The principal of these, after many revolutions and revulsions, were Donatists, Novatians, Macedonians, Eunomians, and a party who afterwards took the name of Catholics.

It had long before been established as a fundamental maxim of the Roman constitution, that every rank of citizens were alike subject to the laws, and that the care of religion was the right as well as the duty of the civil magistrate. The irresistible power of the Roman emperors had recently been displayed in the important and dangerous change of the national religion (A. D. 312). Constantine had silenced, by the terrors of a military force, the faint murmurs of paganism, and established Christianity upon its ruins. Neither Constantine nor his successors could easily persuade themselves that they had forfeited by their conversion, any branch of their imperial prerogatives, or that they were incapable of giving laws to a religion they had protected and embraced. The emperors still exercised a supreme jurisdiction over the ecclesiastical order, and no sooner were their offices recognized and established by law, than the episcopal chair was solicited, especially in the great and opulent cities of the empire, as a temporal rather than a spiritual dignity. (See chap. 1 : 6.)

“The interested views, the selfish and angry passions, the arts of perfidy and dissimulation, the secret corruption, the open and bloody violence, which had formerly disgraced the freedom of elections in the commonwealth of Greece and Rome, too often influenced the choice of the succession of the Apostles.

While one of the candidates boasted of the honors of his family, a second allured his judges by the delicacies of a plentiful table, and a third, more guilty than his rivals, offered to share the plunder of the church among the accomplices of his sacrilegious hopes."—*Gibbon*.

About A. D. 313, Constantine issued the edict of Milan, which has been lauded as the great charter of toleration and religious liberty to the Roman world, allowing each the privilege of choosing and professing his own religion.

This edict was one of those artful strokes of policy with which Constantine, by an insidious profession of moderation and justice, tried the strength of religious parties in the empire. It opened the door to the recognition of Christianity by law; and, by occasional revisions and amendments, operated to deprive all who differed from him of civil and religious freedom.

At this time the authority of the Roman emperors was acknowledged from Persia and the Euphrates to England; and from the Baltic sea to the desert of Sahara. The empire embraced all those countries on the southern and western shores of Europe, the southwest of Asia and the north and east of Africa, including the islands of the Mediterranean sea.

This was the apparent condition of the leading commercial and warlike nation of the world, when, in A. D. 315, Arius, a presbyter of the church of Alexandria in Africa, put forth the following sentiments, which were new to the Christians, and were from the first esteemed heretical, viz. :

First. That the Son of God is totally and essentially distinct from the Father, but that he was the first and noblest of those beings which God has created—the instrument by whose subordinate operations he formed the universe.

Secondly. That the Son was inferior in nature and dignity to the Father.

Thirdly. That the Holy Spirit was not God, but created by the power of the Son.

Fourthly. That Christ had nothing of man in him but the flesh, to which the Logos or Word was joined, which Word was to Christ the same as the soul to other men. They admitted that the Son was the Word, but denied that the Word was eternal.

These opinions spread so rapidly in Africa, that in the year 320, only five years after they were first promulgated by Arius, a council was called, and the doctrine condemned and anathematized at Alexandria. A. D. 325, the famous council, consisting of three hundred and eighty fathers, was assembled at Nice in Bithynia, by the Emperor Constantine, which took into consideration the subject of Arianism and condemned it. Arius was banished. Thus, in ten years, these pernicious ideas had spread throughout the Roman empire.

But three years after this, A. D. 328, the Arians had become so numerous, that the politic Constantine recalled their leader and repealed the law enacted against him. They soon obtained a majority in the churches of Alexandria, Constantinople, and other places, and the party became exceedingly strong in many parts of Africa, Asia, and Europe. But the provinces of Egypt and Asia, which cultivated the manners and language of the Greeks, had more deeply imbibed the venom of the Arian controversy. The familiar study of the Platonic system of philosophy, which had been consecrated by "the church" to express the doctrines of the Christian faith, rendered the Greeks more susceptible of the opinions of Arius, while they affected to anathematize the name of the heretic. But the churches of the West, which cultivated the language and copied the manners of Italy, were less affected by it.

A. D. 340, Arianism, within twenty-five years from its first promulgation, surpassed in numbers, influ-

ence, wealth, and power, all other denominations of professed Christians in the Roman empire, except the Catholic, and its influence was felt, through its missionaries, commerce, and embassies, far beyond the jurisdiction of the emperor. But the Catholics, supported by the bishops of Rome, and the Latin churches, were still its competitors for ecclesiastical dignities and emoluments.

A. D. 349, on the death of Constantine, his sons divided the empire, and formed two governments, called the Eastern and Western Roman Empire, with their capitals at Constantinople and Rome. In the great and absorbing controversy of the times, the sons and successors of Constantine took opposite sides. While Constantius, from the throne of his deceased father, espoused the Arian cause in the East, his brother Constans, favored with equal warmth the Catholic party of the West, and both declared their readiness to employ the troops and treasure of their respective governments in behalf of their creeds. A religious war was soon after waged between the two emperors. Constans, emperor of the West, was killed in battle, and Constantius succeeded to the Roman dominions of Asia, Africa, and Europe. Although the Catholics were a numerous party throughout the empire, and particularly strong in Europe, yet the Arians held the favor of their monarch and monopolized the wealth of the churches. But the contest did not end with this temporary triumph. It was still carried on with bigotry, intolerance, and bloodshed. The Arians, backed by the laws of the empire and the favor of their sovereign, enforced their religion by the formidable arguments of the swords of the legions—the standing armies of the empire—or the more inhuman process of torture. The Catholic bishops were forcibly dragged from their altars, driven into exile, or assassinated, and their places forcibly supplied by the assistance of the soldiery, with the favorites of the emperor. “They

administered the sacraments of the church to the reluctant victims, who denied their vocation and abhorred their principles. The rites of baptism were conferred on women and *children*, who, for that purpose, had been torn from the arms of their friends and parents; the mouths of the communicants were held open by a wooden engine, while the consecrated bread was forced down their throats." Against these things, especially the baptism of children, the Catholics everywhere protested as an innovation unscriptural and unjust. Athanasius, in his third sermon against the Arians, says, "Our Saviour hath not simply commanded to baptize; but first to teach, then baptize, because true faith proceeds from teaching, and baptism rightly follows faith."

A. D. 360. The synod of Rimini was convened, composed of above four hundred bishops of Italy, Africa, Spain, Gaul, Britain, and Illyricum. At the opening of the debates, no more than eighty members of the council publicly appeared to favor the Arian faith. The minority were led by Valens and Ursacius, two bishops of Illyricum, who, by argument and negotiation, embarrassed, confounded, and perhaps at last deceived the council. A creed was subscribed in which some expressions were inserted susceptible of being construed to support the Arian sense. As soon as the majority had returned to their respective dioceses, they declared themselves dissatisfied, and offered too late to return and rectify their error.

Thus by force, persuasion, or fraud, the eastern and western dominions of the Roman empire, declared themselves in favor of the doctrines of Arius.

We find this new party hitherto borne onward by a strong current. In less than a third of a century after its founder was recalled from banishment, it had apparently attained the sovereignty of the world.

During this great conflict of the Catholics and Arians for political influence and power, the smaller par-

ties of Donatists, Novatians, Macedonians, Eunomians, and their subdivisions, together with their secret and lurking foes, the Pagans, were forgotten, or trampled under foot and crushed. Now all these, together with the Catholics, were prostrated, and the Arians were triumphant. "But to them it was given that they should not kill them, but they should be tormented five months."

We are now to contemplate this wonderful revolution in another light. At this very time, when Constantius, upon his throne in the East, was receiving intelligence of the Arian success, and before he could adopt plans or institute measures to render his victories permanent, he received news that his cousin Julian was declared Augustus in Gaul, at the head of the western legions, and was making vigorous preparations to maintain his title by arms. Julian had a few weeks before celebrated the Catholic festival of Epiphany, but now submitted his cause to Jupiter and Minerva, the "immortal gods" of his ancestors, and by an uninterrupted and rapid series of favorable events, in a few months became master of the Roman world, and was admitted to the throne of Constantine. By an edict he immediately extended to all his subjects a free and equal toleration in religious worship. But he fomented the implacable enmity and fierce disputes of the Christian sects, and gradually superseded all the officers of the army and state who professed the Christian religion, and excluded them from all stations of profit and trust. He corrupted the legions by rewards. He forbade Christians to teach their children the arts of grammar and rhetoric. The powers of government were intrusted to Pagans, who professed an ardent zeal for the religion of their ancestors, and obliged the Christians (the term is here used technically) to bear the expense of rebuilding and adorning the temples, which had been demolished or damaged during the preceding reign. Julian reigned less

than two years, but in the transient duration of his power he revived the Pagan worship and enacted such laws as for years crippled the ambition of the Catholics and Arians.

A. D. 364. The feeble and unsettled ascendancy of Jovian gave a momentary hope to the leading factions of the church, but the advancement of Valentian suspended their prospects and softened their manners during a strong and fearless reign of twelve years.

A. D. 376. We are now to enter upon another scene—"In those days shall men seek death"—and, for this purpose, we must retrace the time of our history to record one of the strangest phenomena ever exhibited on a large scale to the contemplation of the human mind. I refer to the well-known and often repeated accounts of the Donatists and the subdivisions of the same party under the name of Circumcellions (or wanderers), Primianites, Maximianites or *ists*, Montenses, Rupites, Campetes, &c.

This party fell off from the Catholics, A. D. 311, on a dispute which arose out of the ordination or consecration of a bishop at Carthage in Africa. They set up an independent church in opposition to or competition with "the church," which was about this time established by the laws of Constantine, by whom they were deprived of their churches, their bishops banished on a charge of sedition, for not conforming to the ever-varying temper of their monarch, and some of their members put to death.

A. D. 361. On the accession of Julian to the throne of Constantinople, they were permitted to return from banishment and were restored to their former liberty. They underwent some trouble after this, but it did not seriously affect them as a body until the reign of Honorius (A. D. 412), who by fine, banishment, or martyrdom, attempted their extermination. On leaving their own country they fled for protection to the warlike Goths and Vandals, who formed a government

in Africa, A. D. 427-32. They survived the Vandal government, but were totally suppressed (at least in name, A. D. 600), at the beginning of the seventh century, by Gregory, the Roman pontiff.

About A. D. 320, the Donatists were seized with a religious frenzy—from what cause is not very particularly related—by which they were led to esteem martyrdom the highest glory of their being, the most acceptable worship of God, and the evidence of Christian holiness and perfection. They wandered about in companies in search of executioners, or in the presence of crowds of applauding spectators, threw themselves from the tops of high rocks and were dashed in pieces below. Some, lighting up large piles of fire, cast themselves into the flames and were burned. Others plunged themselves into the sea and were drowned. At length they published beforehand the day of their martyrdom; then, visiting their friends, they were fed and feasted on the choicest luxuries, and receiving the congratulations of their brethren, they set out to be destroyed. Some waylaid travellers and offered money to be put to death, while others, frantic for martyrdom and glory, plotted seditions against the government or challenged to mortal combat. It is indeed represented by historians (*Theodoret, Gibbon, Buck, &c.*), however strange the story, that they had no other object, but to die by the hands of violence, and when they thus died, they were always enrolled by their friends in the catalogue of saints and martyrs. When they failed in securing their purpose, they esteemed it a sign of heaven's disapprobation and a cause of self-abasement, mortification, and reproach. As a refinement of cruelty, or for a more satisfactory revenge, or tired of bloodshed, or possibly from some more praiseworthy and commendable motives, their enemies often spared them the death they so earnestly craved, and prolonged in chains or exile that life they so ardently sought to destroy!

This history certainly fixes the time of "those days" when men should "seek death," and when some of them should not find it. This was between A. D. 311, and A. D. 600. To this period we are therefore to look for the history of this trumpet.

We have now seen the fall of the "star," the rise and spread of the "smoke," for half a century, until the light of the church and of science were darkened; and we have fixed the time of that strange fanaticism which deluded and maddened a numerous and extensive body of professed Christians for several generations. We now proceed to sketch the history of those destroyers or flocks of "locusts" who had "a king over them;" or, in other words, to see a half-civilized nation, of various tribes or armies, professing Arianism, taking a position where they worried and tormented only those men who had not the seal of God in their foreheads. Yet the Arians were, nevertheless, the professed worshippers of Jehovah, and pretended to be the only true followers of the Lamb; they spared, tolerated, protected, and even encouraged many of the denominations and sects who were condemned to exile, or fled from the bloody hands of a persecuting and idolatrous church.

A. D. 376. On the death of Valentian he was succeeded by Valens, who, from the Byzantine throne of the eastern empire, recommended by arguments more forcible than reason and eloquence, the belief of the Arian theology, and a promiscuous execution of all who differed from him, both innocent and guilty. The Arians had become so exasperated at the wrongs they had suffered from "the church," and the reproaches and contumely they had endured during the preceding reigns, that on obtaining power again, they determined to exercise it for a firm and complete establishment of their creed, and an utter extirpation of all Catholics who refused an immediate compliance with their demands. Valens, however, had barely time to com-

mence his work of death, when he was visited by an embassy of Goths [Visigoths, i. e. eastern Goths] from the northeast of Europe, who, driven by a deluge of warlike Huns migrating westward from the north of Asia, implored permission of the Romans to settle in the waste lands of Thrace, on the northeast limits of their dominions. Thus 200,000 warriors, with nearly a million of attendants—wives, children, and slaves—entered peaceably into the Roman empire, headed by Hermanric. They were followed the same year by Alutheus and Saphax, at the head of the Ostrogoths (western Goths), who boldly passed the Danube, and fixed their hostile and independent camp within the territories of the Roman empire.

The Goths (Visigoths) were settled in Thrace; the Ostrogoths, in Phrygia and Lydia. They soon after effected an imperfect union of their tribes under Alvarius and Fritengen, and were joined by numbers of discontented or persecuted Romans, who taught them to adopt the creed of Arius.

NOTE.—Ulphilus was the armed missionary to the Goths, A. D. 360–400. He subscribed to the creed of Rimini, but propagated semi-Arianism, from which the Goths first imbibed the Arian spirit and belief. They held their native language and customs, and maintained their government independently of the Roman emperor, but acknowledged his sovereignty without submitting to the inferior jurisdiction of Roman laws and magistrates. Their condition in this respect was similar to that of the Indian tribes of North America in the territories of the United States.

In addition to this powerful augmentation of the Arian strength in the east, and contemporaneous with Valens, the emperor of the west, Valentinian enforced the Rimini compromise, by which the preponderance was secured or claimed, by the followers of Arius, twelve years.

On the death of Valens, A. D. 383, Theodosius as-

cended the vacant throne of the east, and by a moderate reign of three years, during which time he corrupted, divided, and reduced the Goths to the friendship and imperfect control of the Romans, he gained the respect and raised the drooping hopes of the down-trodden and depressed; but when (A. D. 387) he was baptized by Acholius of Thessalonica into the faith of the Catholics, he issued the following edict, which some say was prepared and read as he ascended from the water:

“It is our pleasure, that all the nations which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans, which faithful tradition has preserved, and which is now professed by the pontiff of Damascus, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles and the doctrines of the Gospel, let us believe the sole deity of the Father, Son, and the Holy Ghost, under an equal majesty and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians, and we judge that all others are extravagant madmen; and we brand them with the infamous name of heretics, and declare that their conventicles shall no longer usurp the respectable name of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them.”

This edict was followed by others, describing offences and fixing the penalties of disobedience. The Arians were the first victims of this vengeance. The sect was proscribed—their preachers exiled—their presbyters fined [ten pounds of gold = £400, or \$1,600] for assisting at the councils of ordination—their meetings prohibited, and their peculiar opinions held to disqualify them for any honorable or lucrative employment.

The Manicheans next felt the weight of Theodosius's indignant power. For the bare belief, or the more daring crime of propagating the half-religious, half-philosophical opinions of Manes, there was but one penalty—death.

The Audians, who differed from the Catholics only as to the particular day of holding the feast of Easter, were for this crime threatened with death by the law. All others falling between the extremes of Arians and Audians, were pursued with the "severe penalties" which the bigotry and despotic authority of Theodosius thought "proper to inflict upon them." Exile, confiscation of property, or the dungeon, were the mildest forms of punishment which his "clemency and moderation" ever thought proper to inflict for the first offence of a difference of opinion, followed by torture, or the sanguinary swords of the legions, for a repetition or perseverance in such misdemeanors. And lest from obscurity or privacy any should escape, a general council was convened at Constantinople, and an inquisitor of the faith appointed, whose special duty it was, among other things, to ferret out and bring to light hidden opinions, and punish those who held them.

Theodosius, having thus by law fixed the stigma of heresy upon all who differed with him in the slightest shade of religious opinion or practice, and made that heresy a capital crime, proceeded next (A. D. 390) to subvert the temples of paganism which yet remained within the empire. Without these, paganism could not exist; and the destruction was so complete that it never revived. But the work of demolition was carried on with a relentless spirit of ferocious barbarity against those monuments of ancient and classic art, that reflected more the bigoted and brutal feelings of a gladiatorial triumph, than the sublime moral grandeur of a Gospel conquest.

Thus sixty years after the conversion of Constan-

tine, paganism was entirely and for ever extinguished from the Roman empire.

A. D. 385. The Catholics were now triumphant in the east, nor were they less fortunate in the west. Maximius usurped the dominions of Gratian, and declared in their favor by sacrificing Priscillian and his followers, the only sect which now dared to raise their voice for religious liberty.

The Catholics were now established as a politico-religious party, their bishops of the metropolitan cities holding the ascendancy over their brethren in their dioceses or synods, but without acknowledging any superior or supreme head. The papacy was not yet formed; nor were the names of Eastern and Western, or Grecian and Roman Catholics yet known. Yet they moulded the opinions of Europe and Western Asia for many years. And, as the unavoidable consequence of distance, of a difference in language and manners, and above all, of the competition of rival capitals, a schism was gradually wrought in the religion of the two empires, which was in the course of a few centuries presented to the world under duplicate heads, whose powers were at first, on the destruction of Rome, exercised by the patriarchs of the eastern empire. But Rome revived from her ashes, and the eastern head of the Catholic religion and the seat of the eastern empire having been at length captured by the Turks, his powers were transferred to the see of Rome, which gave that pontiff sole command of the episcopal worship in the empire, and eventually over the world. From this arose the papacy which, for twelve centuries past, has crushed the liberties of Europe, trampled upon the rights of conscience, and shed the blood of the saints.

The Arians, unprotected and outlawed by the laws of the empire, joined the standard of their Gothic brethren, who, under Alaric, in the year 395, crossed the Straits of Thermopylæ—where Leonidas so long de-

fended Greece against the Persians—and descended with an army of cavalry upon the plains of Phocis and Beotia, massacred the males of an age to bear arms, and carried away the females with the spoil and cattle of the flaming villages. Ten years after, and while Alaric was yet hovering over the empire of the east, Rodogast, or Rodogasius, at the head of an army of 200,000 fighting men, with their wives and attendants—in all 400,000 or more, consisting of Vandals, Suevi, Burgundians, and Alani, issuing from the veins of the Baltic, poured their inundating hordes upon Italy, penetrated to Rome, and soon after formed a junction with Alaric.

About the same time (A. D. 408), Honorius, emperor of the west, by his command, or the connivance of his ministers, perfidiously and inhumanly procured the massacre of the Gothic and other foreign hostages, in all the cities of Italy. Thus practically verifying a maxim of his church, that he was “not bound to keep faith with heretics.” This excited the indignation and revenge of the foreign soldiers employed in the service of the emperor; and, as by one consent, 30,000 deserted his standard, now at Ravenna, and joined the army of Alaric, who immediately invested Rome, intercepted all connection with the country, and guarded the navigation of the Tiber. Within two years the city was betrayed to Alaric by a conspiracy of disaffected inhabitants. The city was spared, but its wealth pillaged by the army of the conqueror. From Rome the Vandals proceeded to Spain, whence, under the brave and intrepid Genseric, they crossed over the Straits of Gibraltar into Africa, where they were hailed as friends and deliverers by the Arians, Donatists, Manicheans, and the new sect of Pelagians, by whom Genseric was assisted in establishing his empire, after the fall of Carthage, the last obstacle to his ambition, A. D. 427.

During all this time the legions of the empire

offered little resistance to either Alaric, Rodogast, or Genseric. Theodosius, concealed within the walls of Constantinople, employed his troops for his personal safety, or as executioners of his religious foes; and Honorius, shut up in the citadel of Ravenna, seemed to be satisfied with guarding his own treasures against the depredations of the invaders, while he left his empire to be the prey and booty of the conquerors. St. Jerome affirms that in the march of the Vandals and Goths through Panomia, and from Constantinople to the Julian Alps, on the northern borders of Italy, nothing was left but the sky and the earth; that after the destruction of the cities and the extirpation of the human race, the land was overgrown with thick forests and inextricable brambles; and that the universal desolation announced by Zephaniah 1: 2, 3, was accomplished in the scarcity of the beasts, the birds, and even the fish."

Having fortified his power in Africa, Genseric, with an army of Goths, Vandals, Numidians, Moors, &c. (A. D. 455), invaded Italy, sacked and pillaged Rome, and carried off many thousands of the inhabitants of both sexes prisoners to his dominions. Among the spoils were said to be the sacred vessels of the Jewish temple, taken and preserved by Titus, and the furniture of the Catholic churches, which had been enriched by superstition and rapine. The Goths became masters of the sea; and as a commercial, warlike, scientific, and enterprising people, during a century stood first among the nations of the earth. The descendants of those Goths and Vandals who under Genseric were fierce, warlike, and intractable barbarians, became in three generations a refined people. Prosperity and a warm climate had dissolved their hardy virtues, freedom, bravery, and self-denial; and they had insensibly become the most luxurious of mankind. In their villas and gardens, which might deserve the name of paradises, they enjoyed a cool and elegant repose;

and, after the daily use of the bath, these descendants of barbarians were seated at a table profusely spread with the delicacies of the land and sea. Their silken robes, loosely flowing, after the fashion of the Medes, were embroidered with gold. Love and hunting were the labors of their life; their vacant hours were given to theatres, pantomimes, chariot races, music, and the dance.

When the Goths and Vandals had become settled and consolidated in Africa, they sometimes attempted to establish a religious uniformity upon the creed of Arius. Huneric, Gundamund, and Thrasimund, were zealous for conformity to the national religion, and corrupted and even put to death some who differed. But reason generally soon returned, and the purpose was dropped; but they made perpetual war upon the territories of the Catholics, and continually treated them in an unfriendly and hostile manner until A. D. 532, when Justinian, emperor of the Romans, from his throne in the east, called a council to consult upon the propriety of attempting their conquest, for the "*purpose of abolishing Arianism, and establishing upon its ruins the Catholic faith.*" In this council, Justinian was opposed by his most influential ministers, and the design was upon the point of being relinquished, when a priest arose and addressed Justinian: "I have seen a vision. It is the will of heaven, O emperor, that you should not abandon your holy enterprise for the deliverance of the African church. The God of battles will march before your standard, and disperse your enemies who are the enemies of his Son." This speech, which reflects a gleam of light upon the times, is said to have determined the unsettled mind of the emperor, and he sent Belisarius, at the head of a small but well regulated force, into Africa, where he was met by Gelimer, the Vandalic king, at the head of a large but disconcerted army. In the first battle Belisarius obtained important advantages, which he skilfully im-

proved into a decided victory (Sept. 11, A. D. 533). He obtained possession of Carthage, the capital of the Vandalic kingdom, which gave him command of the sea and harbors of Africa, and the cities and fortresses submitted in detail to the victors.

“Impatient to abolish the temporal and spiritual tyranny of the Vandals, Justinian proceeded without delay to the full establishment of the Catholic church. Her jurisdiction, wealth, and immunities—perhaps the most essential part of the episcopal worship—were restored and amplified with a liberal hand. The Arian worship was suppressed, the Donatist meetings proscribed, and the synod of Carthage, by the voice of two hundred bishops, applauded the just measure of pious retaliation.”—*Gibbon*.

I now return to consider the history of Rome after the conquest of Genseric, A. D. 455.

A. D. 476. Odoacer, a foreigner and barbarian king of the Scurri [of the race of the Scyrri?], obtained possession of Rome and Italy. He was dethroned by Theodoric, an Arian, king of the Ostrogoths, A. D. 490. But the people of Italy were attached to the Nicene creed of religious opinions, so zealously defended by Athanasius. That is, the people of Italy were Catholics, and their conquerors Arians. A. D. 536, Rome was taken, or rather betrayed into the hands of Belisarius, at the head of Justinian's forces. A. D. 546, the city was besieged by Totilla, a Goth, and soon after fell into his hands. One-third of the wall in different parts was by his command thrown down; the inhabitants were compelled, by famine or force, to follow his army, and Rome, “the eternal city,” was left forty days without an inhabitant—a desolate and dreary solitude.

The next year, Rome was retaken and fortified by Belisarius, soon after which he was recalled to Constantinople, and A. D. 549, Totilla again took the city. The senate was transported and scattered, and the in-

stitutions of Romulus, after a period of thirteen centuries, ceased to exist for ever. Thus the power of the two empires were concentrated in the hands of Justinian, and Constantinople stood alone the mistress of the nations.

After the departure of Belisarius, the army of Justinian was intrusted to Narses, who, during the year 552, retook the city of Rome, and pursued the Gothic army as far as Mount Lactaria, near the Po, where in a general battle the remains of the Gothic nation professing Arianism were cut off. As a last refuge, Arianism took shelter among the Lombards, with whom it was finally suppressed in their conversion, by law and the sword (A. D. 612), about three centuries from the time of Arius; but it was again partially revived by Socinus in Poland (A. D. 1604), whence, more or less pure, it has spread throughout the Christian world under the names of Christians, Unitarians, Methodists, &c.

These wars, by which Arianism was subverted in Africa, cost two millions of lives; the establishment of the Catholics in Italy cost, in the single reign of Justinian, eight or ten millions more; and the decrease of population, in some of those fairest parts of the globe, has never been compensated. After these wars were ended, Narses was created exarch, or deputy governor, of Italy, at Ravenna (A. D. 554). Soon after this, and during the administration of Narses, the Roman bishop began for the first to figure in civil jurisdiction. These wars had entirely changed the face of the world. Rome, the rival of Constantinople, had fallen and been made desolate; and the latter city, victorious and triumphant, gave laws to the empire. On the re-peopling of Rome, the city was deprived by her jealous mistress of the east, of civil power, and the capital of Italy and the western empire was located at Ravenna. But Rome was destined yet to revive, and become the centre of a religious despotism, under the

papacy or western Catholics, more sanguinary and terrible than any that had been exercised before.

Let us now compare this history with the emblems of the text.

1st. The fifth angel sounds his trumpet, and the wars of Constantine, or rather his success, prepares the way for the fifth great religious conflict.

A star falls from heaven to the earth. Arius, a presbyter of Alexandria, in Africa, apostatizes and appeals to civil force.

2d. The key of Arius, that is, the principles he promulgated, were idolatrous, and soon blinded the church, beclouded science, and perverted the government.

3d. Tribes of warlike Goths, Vandals, Suevi, Alani, Scurri, Burgundians, Moors, Hungarians, &c. &c., with the destructive propensities of scorpions and locusts, and quite as numerous, arose to assert the cause of Arianism. They were engaged in perpetual piratical wars, and no opportunity of mischief escaped them. Nor did the Catholic rule in Africa, which continued less than a century, when it was overturned by the faith of Islam, set a better example, or soften the manners of the Arian descendants. Professing the religion of Mahomet, they continued a piratical and lawless people, until the North American States arose to assert their claims, as an independent maritime power, in the commercial marts of the world.

4th. Their desolations were limited to the destruction of such property and cities as might torment the enemies of God, more especially to Catholics and other idolaters.

5th. The Arians, although they often had the advantage, and seemed to inflict mortal wounds upon the Catholics, could never subdue them, but were themselves at length overcome.

The power of the Arians was to continue five prophetic months; that is, 150 years. There are two pe-

riods from which we may date their continuance. The first is from the coronation of Theodosius (A. D. 383)—when the Arians left the Roman empire, and took shelter with the Goths near the Danube—to the fall of the Vandalic kingdom, in Africa (A. D. 533), comprising precisely 150 years. The second is from the time in which Alaric ravaged Phocis and Beotia (A. D. 395–99), until Totilla spent the remaining force of the Goths and Vandals in the destruction of Rome (A. D. 546–49), being also just 150 years. This answers to verse 10.

There may possibly be another 150 years alluded to in verse 5, during which this sect was troublesome, although nearly on an equal footing with their foes. Arius arose A. D. 315; down to A. D. 383, the time of Theodosius, is 68 years. From the conquest of the Arians in Africa (A. D. 533), to the suppression in Lombardy (A. D. 612) is 79 years, which added to the above 68, make 147, being three years short of the prediction. The former is therefore the time of 150 years prophesied of, during which they “had a king over them.”

6th. *In those days shall men seek death &c.* This was illustrated in the history of the Donatists, &c., and there is no other past history of the world, in which this prophecy is illustrated and fulfilled, so that those who deny the truth of these outlines, are brought to the alternative of proving that this Scripture is either false or future.

7th and 8th. See their settlement and refinement in Africa.

9th and 10th. The Gothic armies were mostly of cavalry, and the vast train of their attendants and baggage, in carriages, and of vehicles of every description, answers to the sound of chariots, while their soldiery fought with darts, arrows, spears, &c., and were clad in breastplates and armor of steel, which have never been used by civilized nations since the invention of gunpowder and its use in war.

11th. *They had a king, &c.* They were formed into a kingdom in Africa, having migrated from the circuit of the Roman empire, and, like locusts, without an intention of returning. To Africa they transported the consecrated and sacred furniture of Pagan, Catholic, and Jewish worship, whence it never returned, and the names of Goth and Vandal have become associated in every nation and every language, where a history of their invasion has been written, with all that is rude, piratical and destructive; the very terms in English are synonymous with ferocity and barbarism. The Vandals were a people of Gothic origin. In Africa they were joined by the Moors, Numidians, Copts, and other tribes, both from the forests of Mount Atlas and the shores of the Mediterranean.

Many of them were in a process of cultivation, and ranged through every degree of improvement, from savage and half-civilized to civilized. From Rome they learned the arts of regular warfare. Repeated injuries and a ruthless spirit roused them to conquest and revenge. The whole career of Alaric was sanguinary and destructive. He paid no respect to age, sex, or condition. The improvements of civilization and the works of art, which fell in his way, were every where destroyed. He was soon followed by Attila, at the head of the Huns [Heruli?] who overrun the eastern empire, A. D. 452. His successes invited him to another attack, which was made upon the western empire, and we hear of him as far as Gaul. Wherever he went it could in truth be said of him as of the locusts in the Scripture, "Before him was as the garden of Eden, and behind him a desolate wilderness." Joel 2: 3. Genseric, with 300,000 men from Africa, invaded Rome, which he took, and, with Eudoxia the queen, carried many thousands into captivity. Odoacer, and after him Totilla, led on the reward of the Gothic nations, and destroyed all their predecessors had spared or the Italians rebuilt. Those from

the northeast were of a swarthy complexion, and those from Africa, brown or black.

The various independent chiefs who at first wore "crowns," afterwards submitted to the necessity of their position, acknowledged a single leader as king, and became consolidated into a general government. Their whole history and description accord with the emblems of the text, and they are not found elsewhere in the annals of the world.

REFLECTIONS.—I cannot persuade myself to dismiss the interesting history of the fifth trumpet, without calling the reader's attention to these reflections:

1st. The doctrines of Arianism, through all their history, are looked upon in the Scriptures as the key to the bottomless pit—the doctrines of devils, and a source of affliction and darkness to the church and the world.

2d. The Catholics are regarded as "those men who have not the seal of God in their foreheads," from the days of Constantine, or at least from the days of Theodosius—when their name was legalized, and the episcopal worship identified and settled—to the reign of Justinian and Narses, when incipient papacy began to develop itself in the person of the bishop of Rome.

Although the doctrines of Arius darkened the lights of religion and science throughout the world, yet the various tribes and nations that swarmed to this apostacy from Northern Europe, Asia, and Africa, held perpetual hatred to none but the Greek and Latin Catholics of the Roman Empires.

VERSE 12.—One woe is past; and behold, there come two woes more hereafter.¹

In the subversion of the Goths by the Catholics, one woe should be accomplished. Two more woes

¹ Ch. 8 : 13 ; 2 Thes. 2 : 8 ; ch. 19 : 20.

under the next two trumpets should afflict and irritate the world. Until this, the universal reign of Christ must be delayed. After these woes are past, every thing will assist the brightness of his coming and favor his approach.

During the prevalence of the second woe, the Church is lost as in a wilderness, and the whole history of the times is made by its enemies an instrument to subserve the purposes of deception.

VERSE 13.—And the sixth angel sounded, and I heard a voice from the four¹ horns of the golden altar which is before God,

VERSE 14.—Saying to the sixth angel which² had the trumpet, Loose the four angels which are bound in the great river Euphrates.

VERSE 15.—And the four angels were loosed, which were prepared for an hour,³ and a day, and a month, and a year, for to slay the third part of men.

VERSE 16.—And the number of the army of the⁴ horsemen were two hundred thousand thousand :^a and I heard the number of them.

VERSE 17.—And thus I saw the horses in the⁵ vision, and them which sat on them, having breastplates of fire, and of jacinth,^b and brimstone : and the heads of the horses were as the heads of lions ; and out of their mouths issued fire, and smoke, and brimstone.

VERSE 18.—By these three was the third part of⁶ men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

VERSE 19.—For their power is in their mouth, and in their tails : for their tails were⁷ like unto serpents, and had heads, and with them they do hurt.

VERSE 20.—And the rest of the men which were not killed by these plagues, yet repented⁸ not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and

¹ Heb. 9 : 24 ; 10 : 21 ; ver. 1, and ch. 8 : 6.

² Gen. 2 : 14 ; 2 Sam. 8 : 3 ; Jer. 51 : 63 ; ch. 8 : 2 ; 16 : 12.

³ 1 Sam. 23 : 26 ; ch. 12 : 16.

⁴ Ps. 68 . 18 ; Dan. 7 : 10.

^a Two hundred millions.

⁵ Gen. 19 : 24 ; Ps. 11 : 6 ; Isa. 30 : 33 ; Eze. 38 : 22 ; also 1 Chron. 12 : 8 ; Isa. 5 : 28 ; ch. 14 : 10.

^b Gr. *Hyacinth* (*ὑακινθίνους*), i. e. blue.

⁶ Ch. 8 : 7 ; 9 : 11 ; ver. 5 : 10.

⁷ Ch. 2 : 11 ; 6 : 6 ; 7 : 2 ; also Isa. 9 : 5 ; Eph. 4 : 14.

⁸ Lev. 17 : 7 ; Deut. 31 : 17 ; 32 : 17 ; Ps. 106 : 37 ; 115 : 5 ; 135 : 15.

brass, and stone, and of wood: which neither can see, nor hear, nor walk.

VERSE 21.—Neither repented they of their¹ murders, nor of their sorceries, nor of their fornication, nor of their thefts.

EMBLEMS OF THE TEXT.—Before defining the symbols of the foregoing Scripture, I would remark that the emblems of the sixth trumpet continue to the fifteenth verse of the eleventh chapter. And the trumpet is, from the nature of its subjects, divided into three parts, all of which are contemporaneous. The first part refers to the great religious war against the wicked, and is contained in ch. 9: 13 to the end. The second part embraces all the tenth chapter, and the third part all of the twelfth chapter to the fourteenth verse.

1st. (VERSE 13.) The sixth angel sounds his trumpet, and the sixth religious war ensues. The voice from the horns of the altar of God is not so much from the place of offerings as from the place of sanctuary and safety. The voice arose from all the angels at once, or from each in succession, varying in the term of time each was prepared for slaughter.

2d. (VERSE 14.) *Loose the four angels.* The cardinal numeral *four*, appears to be literal, otherwise I know of no data by which to ascertain its meaning. As there are four terms of prophetic time in the next verse, one term for each angel to operate, I conclude that it is literal. These angels, or messengers of death and slaughter, were then “bound,” but were prepared to slay as each was successively loosed from the river Euphrates.

River, in some places of Scripture, is made the emblem of marching armies and moving people; at others the spirit or principles by which they are impelled, but in this place it seems to be used only to designate a geographical locality. But if figurative, the text would

¹ Isai 49: 9; Dan. 7: 21; Mal. 3: 5; Mat. 15: 19; 2 Co. 12: 91.

designate the spirits of those four great powers of Nineveh, Babylon, Shushan, and Damascus, previously ruling the country of the Euphrates.

Euphrates is first named in Scripture by Moses in his description of Eden. It is there represented as a branch of that river which watered the garden. The four branches of the river of Eden formed a junction near where they entered the garden. One branch which arose in Havilah (Havilah was called Pison), the second branch was Gihon, which came from Cush, the third was Hiddekel, which came by or through Assyria, and the fourth was Euphrates, so that the Jordan was on the head of an estuary, or gulf, which emptied into the Indian Ocean. Unless there were two of these rivers, the face of that country and the course of the river survived the deluge.

The Euphrates takes its rise in Armenia, in Western Asia, thence in a circuitous course southwardly, bearing to the east, empties into the Persian Gulf. This river formed the eastern boundary of the empire of David and Solomon. The Assyrian, Chaldean, Medo-Persian, and Syro-Median empires, were all situated upon its waters. In Assyria, Sabianism took its rise (ch. 8: 6, 7), which gradually degenerated into open idolatry. The Chaldeans were idolaters at an early age. The Medes and Persians worshipped the simple element of fire; but the Syro-Medians, like the Babylonians, multiplied the visible figures of their veneration, and worshipped the conquered gods of all their provinces. All these were religious worshippers, it is true, but they either reviled or resisted the worship of Jehovah, or attempted to compete with him by assuming his attributes, usurping his authority, or establishing a religion hostile to his. Now, if this was intended to represent the religious spirit of these four powers, the ruling traits would be:

1st. Reviling and blaspheming the true religion, like the Ninevites.

2d. A restless spirit of conquest, like the Babylonians.

3d. A changeable design of favoring the true religion, the establishment of fornication as an item of their system, and the utter proscription of visible idolatry, like the Persians.

4th. Like the Syro-Medians, exhibiting a tenacious and persevering determination to fetter the conscience, and extend their own religion by law or the sword over the nations.

From the foregoing expositions we might be led to look for a new religion arising among the nations near the Euphrates, and among a wandering or roving people, in opposition to, or competition with, the religion of Jesus Christ, which should revile that religion, while it spares its votaries, possessing a restless spirit of conquest, proscribing idolatry, and all other religions, but establishing itself by force over the nations.

3d. (VERSE 15.) *And the four angels were loosed, &c.* By this is understood that four nations are raised up successively, and brought into religious war with the nations of the world, during four distinct eruptions of the prophetic times of an hour, a day, a month, and a year, equal to three hundred and ninety-one years and fifteen days, common time (ch. 2: 10); and *slay*, that is, conquer or destroy the third part of men. (See Death, ch. 6: 8.)

4th. (VERSE 16.) *Army of horsemen.* (See of horse, ch. 6.) By the infusion of a new religious impulse, armies of cavalry from the country of the Euphrates, are the angels of the river which arouse and move to conflicts and the destruction of the *third part of men.*

The number in Greek of the army of the horsemen is "two myriad of myriads," that is, twice ten thousand times ten thousand—two hundred millions—and seems to be similar in import to the great number of the angels about the throne reported ch. 5: 11, if precisely the same number is not intended. So ex-

traordinary a number seems great beyond reason, and we may affirm that no nation, or four of them, since the Christian era, has been able to raise or equip at one time, or during the course of one generation, so great an army. But as these eruptions were to continue at distant intervals for nearly four centuries, might not each century produce its quota of fifty millions, that is, five hundred thousand a year? But has this ever been literally verified in the equipment of new recruits? and must we conclude either that the prophecy has not yet been accomplished, or that this number exceeds the prophetic computation? Others compute the number at two hundred thousand doubled, making four hundred thousand, which seems too few and insufficient for the task assigned them.

There are two other considerations by which some have attempted to throw light on this point. 1st. That the number is indefinite, and indicates only a great multitude; but we may except to this on the ground, that John repeats that he heard the number of them, meaning that notwithstanding the extraordinary greatness of the sum, it was nevertheless true, which would need no such attestation if the army was but four hundred thousand. 2d. If all who profess this new religion are numbered as a part of the army, two hundred millions of men may not be found an extravagant estimate, and the number capable of bearing arms or liable to do military duty, might in four centuries equal, if not exceed, the amount. This may be the intention. Or more probably friend and foe are included in the estimate.

5. (VERSE 17.) In this verse we are presented with a singular transition from the prophetic to the explanatory. *Breastplates*—emblems of defence. (See ch. 9: 9.) *Fire*. (See ch. 4: 5.) *Jacinth* (Greek, Hyacinth)—blue, like smoke. (See ch. 21: 20.) This is a hard precious stone, and is the eleventh foundation of the New Jerusalem. *Brimstone* (Greek, *Sulphur*).—Yellowish, or burning. This is the symbol of purification or per-

petual desolation. *Smoke.* (Ch. 8: 5.) *Mouth* is the emblem of a minister or agent.

6th. (VERSE 18-19.) *Tails like serpents.* Tails are the symbols of base governments, deputies and dependents. "The prophet that teacheth lies, he is the tail." (Isa. 9: 15.) *Serpent*—the symbol, 1st, of the devil; 2d, of subtlety and cunning, enmity, and falsehood. *Head* is the "leader" or governor. That which goes before or exists prior. (See Isa. 9: 15.) "The ancient and honorable, he is the head."

7th. (VERSE 20-21.) If the Goths and Vandals under the fifth trumpet could be said to have only tormented their enemies, what must have been the extent of these wars, in which the third part of men are not only "hurt" but "killed!" "The rest of the men repented not." What men? "Idolaters, murderers, sorcerers, fornicators, and thieves," are mentioned in the text; and these are the "Christians" and "Christian nations" against which commentators generally wage this war! *By these plagues.* This is the first time the word *plagues* is used in the Revelation, and besides this it is used six times. This trumpet is represented as the second plague or woe which, by the judicial providence of God, and over which he held an entire control, was inflicted upon wicked men, that they might be brought to repentance for their wickedness. The Gospel had been before preached to them, but it was found in the end that neither the mercies of the Gospel nor the torments of plagues could reclaim these men, or bring them to repent of "the works of their hands." QUERE.—Has God established any connection between punishment and purity, or between torments and repentance?

Having now inquired into the meaning of these prophetic emblems, let us review them, and ask where we shall find their fulfilment in history. The sixth angel sounds, and a new religion arises near the river Euphrates in opposition to every other religion known

upon earth, the votaries of which, during a rapid series of conquests, of four different eruptions of less than four centuries, overcome a third part of the population of the world, but do not change the moral face of things beyond the line or time of their victories.

HISTORY.—(A. D. 530 to 566.) The Arian empire had been crushed by the concentrated and overwhelming forces of the Catholics under Belisarius and Narses. The Emperor Justinian was left at the head of the Byzantine empire, upon the full tide of glory, to settle without a competitor the affairs of his country, and establish his particular religious tenets upon a safe and permanent footing. The dominions of Constantine and the countries which had bowed to the sceptre of Augustus, acknowledged his sovereignty and respected his will. But Julian, a religious pretender, excited the Jews and Samaritans to sedition, and involved his followers in a war with the Romans, by which multitudes on both sides were destroyed, and himself taken prisoner and slain.

The Turks (A. D. 545), a new and unknown tribe, or rather a great number of tribes, from the north of Asia, now commenced a movement to the westward. Under Bertezana, their first general, they overflowed Tartary, and carrying their victorious arms from the Arctic Circle to Persia, and from China to the Euxine, threatened with a vast army the empire of Constantinople. But on the death of their leader, the Turks were weakened by insubordination and divisions, and their empire fell into three parts, which were unsuccessfully invaded by the Persians and other nations. But about this time, also, a foe more destructive than an invading army made its appearance. A plague arose, or was first reported, in Egypt, which swept off multitudes of the human race, and continued its ravages for fifty years, by which many cities were much thinned, and others entirely depopulated. Earthquakes buried many inhabitants beneath their houses; cities were

razed; the seas and lakes, from Spain to Persia, were lifted up, and the waters having overflowed, the people dwelling along the borders perished.

The nations were also frightened by the appearance of comets, whose return, however, appears to be the result of the settled laws of the universe. But whether they influence the seasons, earthquakes, or inundations, or decide by any unknown or invisible agency or laws, the destiny of mankind, is disputed. It is certain that comets excite the curiosity and fear of men, and that while thus disquieted, their minds have often received the ideas of others, and become subservient to the wishes of the aspiring and crafty.

During the reign of Justinian, in the wars by which he broke the power of the Arians, more than two millions of men lost their lives in Africa, and not less than from eight to ten millions in Italy. Asia was also convulsed by wars in every part. Add to this destruction of the sword, the untold numbers wasted by earthquakes and pestilence, and we have the causes for the decrease of population in some of the fairest and most thickly inhabited countries of the globe. Their numbers, in more than twelve centuries, have never been restored.

At the close of a long and triumphant reign, having witnessed the firm and solid growth of his sovereign opinions, the establishment of the episcopal worship, and the overthrow of his enemies, Justinian was gathered to his fathers, and his vacant throne passed into other hands. The powers of the empire were divided or usurped by men in whose feeble or sanguinary grasp they were at first paralyzed; and from whom at length they were gradually wrested by the ambitious patriarch of Rome, who since the days of Narses, when the Pope first figured in political jurisprudence, had been cherished by the empire as the true and authorized successor of St. Peter, and who claimed to be the sinless and infallible head of the church on

earth, and the holy centre of unity to the Christian world. While these things were transpiring in the heart of the empire, from A. D. 570 to 600, and the bishops were gradually absorbing the civil powers and revenues of the state, an incident occurred during the triumph of Heraclius, emperor of the east, at Constantinople, or Jerusalem, over the Persians and Avars (A. D. 628-30), which, although it was unimportant of itself, marked the epoch of a mighty and lasting revolution.

An obscure town on the confines of Syria, but in the dominions of Heraclius, was taken and pillaged by a band of Saracenic Arabs, who defeated and cut to pieces some troops who advanced to its relief. This was the first attack made by the followers of Mahomet upon the territories of a neighboring state, and happened A. D. 628-30.

Mahomet, under whose auspices this invasion was commenced, was born at Mecca, in Arabia, of Abdallah and a Jewess, Amina [or Emina], four years after the death of Justinian, in the forty-first year of Chosroes [or Khosru] Nushivan, the monarch of Persia; in the year 881 of the Seleucidan era; in the year 1316 of Nabonassa, and between A. D. 569-71—before the Hegira, 52; making the date of the Hegira A. D. 622.

He is described as having “displayed from his infancy reflection and a fiery imagination. He was generous beyond his fortune; compassionate, susceptible of warm friendship, and abandoned to licentious pleasures; of a serious demeanor, a dignified manner, an animated and pleasing expression of countenance; of the middle stature, well proportioned, and his features striking, and strongly marked.

His father having died early he was left an orphan under the care of his mother. In his twentieth year he took up arms in the sacred war, which his tribe, the Koreish, waged against the robbers who disturbed the pilgrimage to Mecca.

Five years after, he engaged as a merchant in the employment of a widow, Chadija, in the fairs of Damascus. This woman he afterwards married, and became the master of her wealth.

Mahomet found the majority of his countrymen inclined to idolatry; but among them many who were proselytes to Judaism, and some who professed Christianity.

A. D. 490-95, Naowash, the Arab chief of Hamyor, in Yemen, a Jewish proselyte, raised a persecution against the native Christians, whose cause was espoused by the prince of Abyssinia in Africa, a professed Christian, who conquered the Arabs, and, annexing Yemen to his dominions, governed the province by means of deputies. Mahomet deplored the condition of his country and the departures from the ancient customs, and learning from his mother that the Jews were still expecting the Champion of Israel, and claiming descent from Abraham in the line of both his parents, he conceived, or pretended to conceive himself born to restore the fallen condition of his own people and the uniform worship of the one true God. For this purpose he proclaimed himself the prophet of the Most High, A. D. 608, in the thirty-eighth year of his age; and fourteen years afterwards, A. D. 622, he was expelled from Mecca by the storm raised there through his preaching, and fled to Medina, about 150 miles to the north. This is called the "Flight" or "Hegira," and is the era from which the Mahometans date their year. After an absence of eight years, Mahomet returned to Mecca with a sufficient force to capture the city, which capitulated and received him as a prophet, A. D. 630.

Mahomet taught, 1st. That there is one only true God—a pure and holy spirit, who made the world and regulates all its motions, and the actions of all creatures, by unchangeable laws, the result of immutable decrees. 2d. That there are angels possessed of pure and subtle bodies, created of fire, which neither eat, nor drink,

nor propagate their species. 3d. That there will be a general resurrection and a future judgment. 4th. That Mahomet was one, and the last, of more than three hundred apostles, among the most noted of whom were Moses, David, and Jesus, who had been sent by special commissions from the true God, to improve, instruct, or reclaim men, and turn them from infidelity, superstition, and idolatry, to the belief and worship of himself. 5th. That the Koran contains the only true account of God's revealed will to men; and that although many accounts of his will and acceptable worship have been published by previous apostles, yet they are now so altered, adulterated, or corrupted, that they are no longer worthy of credit.

Christians and Jews were allowed to hold their own faith and modes of worship on payment of tribute, but were forbidden to propagate their religion beyond their own families. All others, whether Sabians, Pagans, or Maguins, were obliged to profess the religion of Mahomet on pain of death.

Within two years after Mahomet returned to Mecca, he died, and was succeeded by Abubeker, the first caliph, who reigned a little more than two years, and died A. D. 635. During the reign of Abubeker, his lieutenant, Caled [or Khaled] marched an army to the Euphrates, made an inroad into the territory of the allies of Persia, and reduced the cities of Anbar and Hira, all or nearly all Arabia having submitted to the Islam faith. The following year (A. D. 633, A. H. 11), the Saracens invaded the Roman provinces of Syria, belonging to Constantinople. In an address to his troops, starting upon this expedition, Abubeker said: "When you fight the battles of the Lord acquit yourselves like men, without turning your backs, but let not your victories be stained with the blood of women and children. (Deut. 20: 14.) Destroy no palm-trees, nor burn any fields of corn, cut down no fruit-trees (Deut. 20: 19-20), nor do any mischief to

cattle, only such as you kill to eat. When you make any covenant or article, stand to it and be as good as your word. As you go on you will find some religious persons who live retired in monasteries, and propose to themselves to serve God in that way. Let them alone, and neither kill them nor destroy their monasteries; and you will find another sort of people who belong to the synagogue of Satan, who have shaven crowns, be sure you cleave their skulls, and give no quarter till they either turn Mahometans or pay tribute."

This speech was delivered by the politic Abubeker, before he knew the result of his armies in a foreign expedition; but success, as we shall see, led them to disregard its precepts of caution and moderation, and violate with perfidious eagerness and effrontery, every principle of righteousness which it enjoins.

A. D. 634, A. H. 12. As soon as the Saracens entered Syria, Heraclius sent against them an army of 70,000 men, chiefly cavalry, which was vanquished; and Damascus, the capital, submitted on terms of capitulation dictated by Abu Obediah and Caled. But the terms were afterwards violated by the perfidious Caled, and all who refused to submit to the faith of Islam, were robbed and murdered. A. D. 635, Abubeker died, and was succeeded by Omar, the second caliph, ten years, when he was assassinated, A. D. 645.

In the first year of the reign of Omar, Irah and Assyria submitted after three fiercely contested battles. During the same year the Emperor Heraclius met them in a great engagement near the mouth of the Hieromax, or Yermouth, a river which empties into lake Tiberias, in Palestine, in which he lost 70,000 men, or, as the Saracens say, 150,000 killed, and 40,000 prisoners.

After this the Romans did not again appear in the field, and the followers of Mahomet were left to select in council the cities for attack. Within the next two

years all Syria, including Palestine, submitted to the conquerors—seven hundred years after it was made a Roman province.

NOTE.—Pompey entered Jerusalem and conquered Palestine, or marched an army through it, B. C. 70 to 65, but it was not reduced to the condition of a Roman province for many years after. (See fourth seal.)

A. D. 637. The Saracens this year took Ctesiphon, or Madayn, the capital of Persia, which they sacked—the king, with a part of his family and treasures, taking shelter at Holwan, near the mountains of Media. Within sixteen years all Persia, Central and Southern Asia, submitted to Mahometan rulers, to the boundaries of China.

A. D. 638, A. H. 16. The armies of Arabia were divided into two columns, and the victors of Assyria and Palestine entered Egypt under Amrow, and accomplished the permanent conquest of that fertile valley. Another division entered Cilicia, took Tarsus its capital, and waved their yellow banners over the eastern and southern shores of the Euxine. An almost uninterrupted series of victories still crowned the arms of the Saracens, and allured their onward march. Thirty-six thousand cities or forts became the prey of Omar, and all Palestine, Cilicia, Persia, Mesopotamia, Hindostan, and Egypt, submitted to his sway, when, A. D. 645, he was assassinated, and Othman, or Osman, succeeded to the imperial authority six years. Within the first two years of his reign, the Saracens pushed their African conquests as far as Tripoli, but a civil war breaking out near Medina, in consequence of Omar's death, which involved the succession, the armies halted in their course of victory, and returned to participate in their domestic troubles, which lasted twenty years. Meanwhile, Tripoli, Nubia, and Mauritania (now called the Barbary States), in the northern and western parts of Africa, were successively taken and lost under the commanders Abdallah,

Akbeh, Zabier, and Hassan; but when the civil war was settled, they became the permanent conquests of the sword and faith of Islam.

In the conquest and reduction of Western Africa alone, the Saracens wasted the lives of 100,000 of their own men, and untold multitudes of their armed enemies ravaged the country—the seat of the Vandalic kingdom, and now the possession of the Catholics—killed the peaceful inhabitants [who tenaciously adhered to the use of images in their public or private worship], or sold them into slavery. Although their march was not always attended with the same havoc, yet the fertile, populous, and highly cultivated parts of Northern Africa, between Mauritania and Egypt, were, from the invasion of the Saracens to their final conquest, a waste and uninhabited region, distinguished only by the broken monuments of its former glory.

A. D. 665, A. H. 43. The civil wars of the Saracens at length resulted in a division of the civil power of their vast empire, and the new centres were left at liberty to pursue the original designs of propagating their religion, or enriching themselves by conquest.

Here we may pause in our history of the Saracens, and reflect that it is now thirty-three years since Mahomet returned to his native city, Mecca, where he was received as her conqueror and prophet. Two years were then spent in settling the preliminaries of his future policy, when he was suddenly arrested by death, and the practical application of that policy was left to be consummated by other hands. In thirty years from his death one-third of the population of the globe had submitted, either by profession or tribute, to the faith or sovereignty of his religion.

We are now to view the Saracenic powers in another light. A. D. 647, A. H. 25, Almansor, of the house of Abbas, uncle of Mahomet, at the head of the Saffah tribe of the Arabs, raised a sedition against

Othman, and established the seat of his empire at Bagdad, on the river Tigris; his successors are called the caliphs of Bagdad. Civil wars and confusion now ensued in the empire, which lasted twenty years. Three years after the breaking out of the civil wars, Othman died, and Ali, cousin of Mahomet, and son of Abu Taleb, seized upon Mecca, but afterwards removed the seat of his government to Cufa. This schism assumed a religious character, and their successors in Asia are yet called the sects of Ali and Othman. The Persians are of the sect of Ali, while the Turks, allured to the Mahometan standard by the friends and partisans of Othman, are called Ottomans.

Bagdad continued to be the capital of the Chaldo-Saracenic empire 490 years, when it was taken by Hulaku, or Holagan, or Haolegoo Khan, the grandson of Gengis Khan, the caliph Al Mastasen put to death, and this eastern branch of the Saracenic empire terminated A. D. 1258, and in the 636th year of the Hegira.

On the success of Almansor, the reigning [deputy] caliph of Damascus in Syria abdicated his throne and fled to Busir, in Egypt, on the banks of the Nile, where his army was vanquished and himself slain. His family was proscribed, and, with the exception of Abdolraman, destroyed. He, pursued by his enemies from the Euphrates to Mount Atlas, escaped into Spain, where he successfully reared the standard of war against the successors of the eastern throne, established his palace at Cordova, and reigned in his descendants a branch of the Omaiades, of the house of Omaiya, two hundred and fifty years, a flourishing and splendid kingdom. Nor were the remains of the descendants of the Moors, who assisted the Saracens in the conquest of Spain, expelled until the time of Ferdinand and Isabella, A. D. 1491.

About A. D. 730, in the reign of Cæsar, 768, A. H. 108, the Saracens crossed the Pyrenees from Spain

into France, where their further progress was arrested by Charles Martel, in a seven days' encounter between Tours and Poitiers, near the centre of France. During the battle, Abdernane, their leader, was slain. In the election of a successor, or from some other cause, the tribes of Yemen, Damascus, Africa, and Spain, were provoked to turn their arms against themselves, and the remains of their hosts were suddenly dissolved, more than three hundred and fifty thousand Saracens being either slain or dispersed. About sixteen years before, the eastern Saracens were repulsed from the walls and waters of Constantinople.

The passion of the Saracens for war now gradually relaxed. Their stern enthusiasm was softened by time and prosperity. They sought riches in the occupations of industry, fame in the pursuits of literature, and happiness in the tranquillity of domestic life, or the pride of empire and the splendor of courts, the monarchs being the most potent and absolute on the globe.

The chair of Mahomet was now disputed by three caliphs, who reigned at Bagdad in Chaldea, Cairoan in Africa, and Cordova in Spain. They were all the patrons of the learned as well as the commanders of the faithful. They erected schools and colleges, and the fruits of instruction were diffused, from the sons of the rich to those of the poor. In every city the productions of Arabic literature were copied and appreciated; the literature of the Greeks and Romans was eagerly sought and translated; public and extensive libraries were collected in the imperial cities; a circulating library of 100,000 volumes was gathered by the Fatamites of Cairo, splendidly bound, and lent without jealousy or avarice to those who were disposed to read; more than twenty public libraries were opened in the Andalusian kingdom of Spain; and even all these were surpassed by the splendors of the scientific caliphs of Bagdad.

The sciences were patronized throughout the Ma-

hometan empire, but more especially in the east. The best masters and most accomplished artisans, of every country and religion, were invited and rewarded, and agriculture, commerce, genius, art, and science, were encouraged and fostered. The age of Arabian literature continued, especially in the east, about 500 years, during the darkest and most slothful period of European annals.

A. D. 781, Haroun [Aaron] al Raschid, flourished at Bagdad, and was succeeded (after a struggle) by his son Almansor. Under his reign Constantinople and the eastern Roman empire were tributary to the Saracens, who about this time subdued Sicily and Crete.

A. D. 827, 50, Italy was attacked by the Saracens, and about one hundred and fifty towns were pillaged. Another fleet from Africa sailed into the mouth of the Tiber, approached the gates of Rome, and robbed the temples of Peter and Paul. The Catholic idols were stripped of their costly coverings, and the fleet returned with their booty, thus (A. D. 849) inviting another descent upon the shores of Italy. But the Saracens were received in the harbors by the vessels of Constantinople, and the armed bands of Rome, who, aided by a storm and the ignorance of the invaders, repelled them from the coast. Those taken prisoners were condemned to die by the sword and the cross, or compelled to repair with their own hands the sacred edifices they had attempted to destroy.

A. D. 870. The Saracenic empire began to show visible signs of decay. The extent of the empire, the example of former caliphs, or the tyranny of reigning kings, invited the lieutenants and governors to assume their independence, and the forces of the empire were diverted from foreign invasions, and turned upon themselves. New prophets arose, ambitious of followers and fame. Thirsting, under the mask of poverty and peace, for riches and dominion, they enforced

their tenets with the sword, and filled the state with blood.

A. D. 930, Persia threw off the yoke of the caliphs of Bagdad, and declared for the sect of Ali.

The Turks, first noticed in history in the time of Justinian, emperor of Constantinople (A. D. 550), soon after the revolt of Persia espoused the cause of Othman, from whom they are called Ottomans. Imbibing the spirit of enthusiasm and conquest, or roused by an ambitious chief desirous of wealth and fame, or perhaps pressed by the incumbent tribes of the north, the Ottomans commenced a march to the southward from their retreat in the mountains of Armenia. They were repelled by the Persians and other nations; but, A. D. 1038, they collected an army neither ashamed nor afraid to measure their courage or numbers with the proudest monarchs of Asia. They encountered the Persians at Zendican, where they obtained a memorable victory, and the victorious Turks proceeded to the election of a king. The decision was by lot, and the prize won by Togrul Bey, the grandson of Seljook, from whom these tribes are called Seljookians. Having made himself master of Khorassan, Togrul advanced to Irak, subdued it, and then took Bagdad, where he was, by the caliph, appointed lord over all Mahometans; and thenceforward the temporal and spiritual power became vested in different hands. The Turks overrun Media, and were brought into contact with the eastern Roman empire, whose authority had been gradually restored to the eastern boundaries of Armenia. This country was ravaged to its capital, Erzeroom. The Turkish cavalry massacred 130,000 of the inhabitants, who refused the faith of Islam, and sent their ambassadors to Constantinople to demand tribute and obedience.

A. D. 1068. Togrul died, and his nephew, Alp Arslan (*Valiant Lion*), assumed the command. He invaded the eastern empire of Rome. The conquest of Armenia was rapid. The Georgians of Caucasus

offered a braver, though as unavailing resistance. In Phrygia the Turks were met by Romanus Diogenes, the valiant husband of the empress Eudocia, who, in three campaigns, drove them beyond the Euphrates, where Romanus was taken prisoner and his army overthrown. Alp Arslan, returning to quell an insurrection among his own countrymen, beyond the Oxus, fell by the dagger of a Carismain, and was succeeded, A. D. 1072, by his son Malek Shah. His supremacy was acknowledged from the confines of China to Constantinople, and Egypt submitted to his will. Twenty years after (A. D. 1092), Malek died at Bagdad. His empire, at first divided among his sons, was finally reunited in Sanjar, the survivor of them. The Turks entered Palestine, and took possession of Jerusalem, and this became the signal for a conflict between Europe and Asia; and Judea became the warlike theatre of nations.

A superstitious reverence had long been cultivated throughout Europe for the relics of the saints, and the tombs of the prophets and martyrs of the Holy Land. They venerated the bones of the apostles, or the smallest fragments of the "true cross," and their fiercest passions were roused into indignation and vengeance, at the tidings that the holy sepulchre was trodden under the feet of the enemies of Christ. A new spirit of religious chivalry arose under papal domination: a nerve was touched of exquisite feeling, and the sensation vibrated to the heart of Europe. Every nation took up arms, and multitudes from every region were soon on their march to Palestine. Under Pope Urban II., a red cross became the badge of the soldier, who expected Christ would march before him, and visibly appear as his leader and captain in the Holy Land. "God wills it, God wills it," became the memorable word adapted as their cry in battle, to inspire the devotion and animate the courage of the champions of Christ. The Mahometans drew to their

standard the nations of northern, central, and western Asia and Africa—Turks, Huns, Tartars, Persians, Saracens, Mamalukes, Egyptians, and Fatamites; while the hordes of Europe, from the Eastern and Western Roman Empire, Britons, Germans, Franks, Italians, Greeks, and Spaniards, poured their armies upon the mountains and into the valleys of Judea. The shocks of war were terrible upon both sides. The dead were numbered by myriads. Each party was successively and alternately overthrown. Judea was bathed in blood without being purged from iniquity. And well-attested and undisputed histories corroborate the strange fact that *for two hundred years this religious and fanatical war continued to be waged* in fury, until finally the Mahometans kept the conquest they had made, and without a challenge held the field as their own.

While those scenes of relentless continental wars were enacted between the Catholics and Mahometans in Judea, the lurking and secret spirit of paganism had insensibly arisen, and now assailed the Mahometan thrones of Asia, and the Catholic sovereigns of Europe. This power arose in the northeast of Asia. A great Khan of the Moguls, who ruled over thirty thousand families, under the frowning shadows of the Altay, having died, the nation, A. D. 1206, held a convention on the banks of the Selinga, near the confines of China and Siberia, for the choice of a successor. His son Temudsin was appointed, and surnamed Gengis Khan, or Universal Sovereign, and the Moguls held up their hands and swore to follow him in all his enterprises. They burst forth from their cold and savage wilderness like the dissolving snows of spring. They fanned the dying embers of paganism into a flame, and, gathering force by progress, overspread the world from the eastern coast of China to the centre of Europe, and formed the most extensive although not the most durable empire the world had ever seen. Under Batoo, or Batu, the grandson of Gengis Khan, their arms

were victorious not only over the Russians, but the Poles. They advanced as far as Breslau, which they destroyed. The Emperor Frederick II. and the Pope called on all Europe to aid. Crowds of volunteers joined the standard of Henry, Duke of Lower Silesia. The battle, one of the bloodiest ever fought against the Orientals, occurred at Wollstadt, near Lignitz, and was lost, A. D. 1242. The whole country was deserted to the Moguls [in Europe called Tartars; Syriac, *Tzartzor*, the herdsman or devourer], who being unable or unprepared to prosecute sieges, retired to Asia. Hoobegoo, or Halaku, another grandson of Gengis, undertook the conquest of Bagdad. The Moguls advanced against the kingdoms of the Euphrates; and, aided by the treachery of the philosopher Nasir-Eddin, who afterwards became president of the academies under the Moguls, Bagdad was taken in the year of the Hegira 656. [But the date of the Christian era is A. D. 1258-60, making a chronological discrepancy of nearly twenty years.]

During forty days the Moguls plundered the ancient seat of Arabian splendor, and 200,000 of its inhabitants were put to the sword.

The Moguls then, with increased forces, pushed their conquests towards the Mediterranean. Haleb fell before their arms; Damascus was taken, and they entered the Holy Land. Here they were met by Seif-ed-din, the Mameluke Sultan of Egypt, who, A. D. 1260, in a great battle, defeated their troops; and his successor, Bibars, drove them from Syria.

Again the Mahometans are triumphant in the south, and from Egypt they spread the terror of their arms to the Euphrates. The Catholics of Europe, rid of the presence and recovered from the fear of the declining power of the Moguls, wasted their forces and treasures in civil wars, or the vain project of ensnaring and conquering each other. But the Pope, supported by the faithful and insidious hierarchy of

Rome, skilfully improved this advantage for gaining the control of them all.

The world, which—from the Eastern Ocean, that washes the coast of China and Japan, to the Silesian Oder, that empties into the Baltic Sea—had been for more than half a century kept in commotion, in anxious expectation of the Mongolian arms, was scarcely quieted when a new tribe of the Turks, pressed by the returning hordes of Mongolia, moved to the southward, and, A. D. 1281–98, established their capital in Prusa of Bithynia. A. D. 1360, they conquered Thrace, under their leader Amurath, and made Adrianople their seat of government. Bajazet, his successor, conquered most of the Eastern [Greek] Roman Empire. While Bajazet, at the head of the Ottomans, had thus revived again the spirit of the Seljookian conquests, and the hopes of the disciples of Mahomet in the north, the Moguls, having collected their shattered armies, returned like an avalanche under Timoor, or Tamerlane, the celebrated Tartar chieftain, and fixed their capital at Samarcand, in Bucharia, A. D. 1391. Thence making a campaign of five years, they wasted Persia, and swept over Bagdad, Mesopotamia, Kurdistan, Armenia, and Georgia. Timoor next poured his pagan hordes over the fertile plains of India, plundered Delhi, and pursued the terrified Indians to the sources of the Ganges. Returning he marched to Aleppo, in Syria, where he met and defeated the Egyptian army, and descending massacred the inhabitants of Bagdad. The next year, A. D. 1402, Timoor met the Ottoman forces under Bajazet, in the neighborhood of Angora, in Asia Minor. Upon the very plain where Pompey had defeated Mithridates, these two chieftains had collected the forces of their respective empires. From morning to night of a burning day (July 20), endured this last battle of each monarch, which ended in the total rout of the Turkish host. Two years afterwards Timoor died on his march in an expedition against China, and his forces were dissolved.

Relieved of the victorious pagan, the Ottomans again arose. In ten years, under Mahomet I. (A. D. 1413), their empire began to regain its vigor. His grandson, Mahomet II., by the help of cannon and gunpowder [here first mentioned in history], battered down the strong walls of Constantinople, and blotted out for ever the remains of the Eastern Roman Empire. After this they obtained some further conquests, the last of which was over the Poles, A. D. 1672, when they reached the zenith of their glory, from which, by their own accounts, they have ever since declined.

For a further description of the Mahometans and the Turkish empire, see Gibbon's elegant and correct history, *The Decline and Fall of the Roman Empire*; *Lardner's Outlines of History*; *Muller's History of the World*; and historians and commentators generally.

We are now prepared to compare this history with the imagery of the text.

1st. The only new religion, or religion of any kind, that has arisen in or ascended from the people (waters or river) of the Euphrates, is that of Mahomet, and history is abundantly fruitful with facts and delineations connected with it. It arose, a religion of war and martial conflict, in opposition to and competition with every other faith.

2d. Within about thirty years after its first permanent establishment, it spread into Palestine, Syria, and Armenia, to the Black Sea; thence by Persia to China, thence down the Ganges and along the Indian Ocean back to Arabia, thence over the Mediterranean Sea, and by the coasts of Africa and Spain to the Atlantic Ocean. Here its further advance was suspended by impassable obstacles, or the care of other pursuits. From this time the Mahometans made little or no permanent impression upon the surrounding nations, and except when by occasional inroads they made depredations for booty, cultivated the arts of peace, until about

A. D. 1040. The Turks commenced then the conquest of Asia, under Togrul Bey, when began the slaughter which involved every nation and island of Asia, Europe, and Northern Africa, if not the whole continent, terminating in the fall of Bajazet, July 20, A. D. 1402, before the Pagan forces of Timoor. Since that time they have made but little progress.

3d. The vast numbers of people whose death was occasioned by the wars of the Crusaders in Europe, and the strife of Mahometans and Pagans with them, and with each other in Asia and Africa, give strong countenance to the literal interpretation of the text (verse 15) for the slaughter of the "third part of men." During a single generation of the lifetime either of Gengis Khan, or Bajazet, more than six hundred millions of people were affected, for good or ill, by their wars.

4th. The many millions of fighting men, both cavalry and infantry, who from Europe alone were engaged in these conflicts, the myriads from Africa, and the unknown millions of Asia, fully justify the prophetic enumeration of the text. (See v. 16.) Might they not in three centuries have drawn into the field two hundred million fighting men?

5th. These wars terminated before the use of gunpowder, and while breastplates were a part of military equipage. The greatest fury of these wars was excited by the movements of the "tails which had heads," or the dependencies and servant-sovereigns of the caliphs of Mahomet; but when once excited, like spreading fires, they disdained the control of their masters, and mingled in indiscriminate slaughter—the sovereign and his slave.

6th. The Arian and Mahometan plagues left men as they found them—idolatrous, licentious, and dishonest, which determined the Lord to send upon them further judgments.

NOTE 1. People have generally descended to idolatry by suspecting the existence and power of local di-

vinities, as the presiding care in the souls of deceased parents for their living children, or in those of pastors and patriots for their people or state. Imagination wrought their images; fear framed their worship; and fancy gave them life, and hope or pride assigned them homes in heaven.

NOTE 2.—Long before these wars, professors of Christianity had established their dogmas by the power of the secular arm. They legislated people into “the church” upon a mere profession, and even without a profession. The dignitaries of “the church” preached those who died in the “bosom of the church” into heaven. But those who preached, as well as those who supported them, and those who feared them, were esteemed by God, who gave this revelation to Jesus Christ (ch. 1: 1), equally with the pagans (upon both of whom this second plague fell), the worshippers of “devils” and idols.

These verses are an awful commentary and exposition of God’s view of such things. Although in the church by legal enactment, and by that baptism which is “the substitute for circumcision,” and worshipping “according to the laws of the realm,” yet God looked upon them as murderers, fornicators, and thieves.

NOTE 3.—It is observable that those angels from the Euphrates were not commissioned to slay a third part of the Asiatics, or Europeans, or a third part of the Roman Empire, but a “third part of men (verse 15), and they were of a similar religion with those (verse 20) who “worshipped devils, and idols of gold, and silver, and brass, and stone, and wood.” Thus we see, by unerring history, that the Mahometans spent their fury upon Roman Catholics, Greek Catholics, and Pagan idolaters; not upon Christians, as some have too willingly conceded. So far have the Mahometans been from proceeding against the followers of Jesus, that his inoffensive disciples have never suffered from them except by taxation or tribute; nor do I find that this was ever ex-

acted from Christians, distinguished as such from the mass of a nominally Christian people. If countries in which Christians resided have been reduced to tribute, it was to them only an incidental inconvenience, for as a body they have never composed the majority of the adult population of any nation.

NOTE 4.—This is but a part of the second woe, unfinished until the things transpire which are predicted in the tenth chapter and a part of the eleventh. (See ch. 11 : 14.)



CHAPTER X.

1. ANOTHER ANGEL DESCENDS FROM HEAVEN TO THE SEA AND EARTH WITH AN OPEN BOOK IN HIS HAND.—4. SEVEN THUNDERS.—6. THE ANGEL SWEARS BY HIM THAT LIVETH FOR EVER THAT THERE SHALL BE TIME NO LONGER.—9. JOHN COMMANDED TO TAKE AND EAT THE LITTLE BOOK.

VERSE 1.—And I saw another mighty angel¹ come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face *was* as it were the sun, and his feet as pillars of fire.

VERSE 2.—And he had in his hand a little² book open: and he set his right foot upon the sea, and his left foot on the earth,

VERSE 3.—And cried with a loud voice, as³ when a lion roareth: and when^a he had cried, seven thunders uttered their voices.

This tenth chapter embraces the second part of the sixth trumpet. The time of its fulfilment is cotemporaneous with the first and third parts of this trumpet, and like the Mahometans has its commencement in the beginning of the seventh century, and is a part of the same woe (ch. 11 : 14).

¹ Gen. 9 : 11 ; Ex. 16 : 20 ; Le. 16 : 2 ; Eze. 1 : 27 ; Lam. 3 : 44 ; Dan. 10 : 6 ; Mat. 17 : 2 ; Luke 21 : 27 ; Ac. 26 : 13 ; ch. 1 : 16 ; 14 : 14.

² Ps. 2 : 8 ; Pr. 8 : 15 ; Isa. 59 : 10 ; Eze. 2 : 9 ; Mat. 28 : 18 ; ch. 5 : 1.

³ Pr. 19 : 12 ; Isa. 5 : 29 ; Joel 3 : 16 ; Am. 1 : 2 ; ch. 8 : 5 ; 14 : 2.

^a And while he cried.

EMBLEMS OF THE TEXT.—*Angel from heaven.* Heaven is the emblem of the church. (See ch. 4: 1.) *Angel* (see ch. 1: 1), a messenger, a motive, cause, or the spirit of the times, or a leader, &c.

To descend from heaven to the earth is to forsake the service and protection of the Almighty, and rely upon the secular power, or engage in civil and political business—but not so far as to lay aside the forms of religion, or its hopes of faith. This, then, was a politico-religious power which arose out of the church.

Clothed with a cloud. *Cloud* is the symbol of multitudes (Heb. 12: 1), of mystery (Ps. 92: 2), and of glory (Lam. 3: 44). *Clothed* (see ch. 3: 6), authority, completion, &c. *To be clothed with a cloud* is either to have authority over a multitude or to be embodied in mystery.

Face as the sun. *Face* (ch. 4: 7), supervision or revelation. *Sun*, the symbol of true religion or the church. This angel, while he relies upon the aid and protection of the civil arm, and is himself a mighty and mysterious ruler of multitudes, is revealed, or appears, or claims, to be the true church.

A rainbow upon his head. *Rainbow*, the token of peace. *Head*, the leader or captain. "The ancient and the honorable, he is the head." Isa. 9: 15.

Feet as pillars of fire. *Feet* are put for servants (Job 29: 15; 1 Kings 20: 10, *margin*, &c.), and possibly for principles or foundation. *Fire* (ch. 4: 5), the emblem of wrath or plagues, zeal or enthusiasm, &c. *Pillars*, the beams, props, or supports. *Hand* (ch. 5: 1).

Little book open. *Book* (ch. 5: 1) is the emblem of laws and ordinances. At the inauguration of the Jewish kings, the book of the law was placed in their hands (Deut. 17: 18; 2 Chr. 23: 11) to represent the source of their authority, and their right of administration and magistracy. In allusion to this custom, to take or hold a book may signify to receive authority, honor, and dignity, the power to make and execute laws.

This book differs from one in the right hand of him that sat upon the throne (ch. 5: 1), in two specified particulars. 1st. This was "little," but the size of that is not stated. 2d. This was "open," that sealed (Eze. 3: 1, 2). That was in his right hand, but which hand the "little book" was in is not stated. Sealed book contains secrets, an *open book* contains what is public or known.

Sea signifies people, of many nations (ch. 8: 9).
Earth, civil government.

To set the foot upon an object, is to take possession of it, to assume the control of it, to obtain dominion over it.

Voice as a lion (verse 3). As soon as this strong power in the church had taken possession of many nations, and seized upon their government, the mighty angel began to *cry*, or command with a lion-like voice; that is, either loud and terrible, or fierce and bold.

Seven thunders uttered, &c. *Thunders* are the emblems of revolutions, and the calamities of war. Whenever the angel issued his mandates, wars and revolutions followed. Hence, during the existence of this politico-Christian power, seven great revolutions are effected, either under its immediate supervision, or in its behalf, or in opposition to its decrees.

VERSE 4.—And when the seven thunders¹ had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

During the continuance of this symbolical angel—this politico-Christian power, seven thunders spake with distinct articulate voices, which were understood in "heaven," but which were "sealed up" or kept secret from the world. In ch. 1: 11, John was ordered to write what he should see, and send it to the churches,

¹ De. 29: 29; Isa. 8: 16; Dan. 8: 26; 12: 4, 9; ch. 1: 11.

but this was an exception to that command. This portion of Scripture is purposely obscured by Divine command, but the *object for doing so* is not mentioned, and any conjectures upon it may be as far from the reality as we are blinded by ignorance, prejudice, or pride.

VERSE 5.—And the angel which I saw stand¹ upon the sea and upon the earth, lifted up his hand to heaven.

VERSE 6.—And swear by him that liveth² for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer :^a

VERSE 7.—But in the days of the voice³ of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

EMBLEMS OF THE TEXT.—*Swear.* Oaths are of three kinds. 1st. A legal or religious ceremony in which a person calls upon God to witness the truth or sincerity of what he is about to utter, and imprecating God's vengeance, or a renunciation of his favor, if what is affirmed be false, or what is promised be not performed. An affirmation differs from an oath in this: it imprecates not the vengeance of God, but the penalty of human laws. A violation of this oath or affirmation, is called perjury.

2d. The second kind of oaths are called "extra judicial oaths." These are solemn promises made between individuals, or between individuals or societies. This kind of oath adds nothing to the moral obligations of a promise, and is not binding where the promise itself would not be so.

3d. The third kind of oaths are a vicious, wanton, and unauthorized swearing in common discourse. This is called profane swearing. This is an outrage against

¹ Ge. 14 : 22 ; Ex. 6 : 8 ; Dan. 12 : 7 ; Heb. 6 : 13.

² Ch. 1 : 18 ; ch. 4 : 11 ; 14 : 7 ; Ex. 20 : 11 ; Neh. 9 : 6 ; Ps. 95 : 3 ; 146 : 5 ; Jer. 10 : 11 ; Acts 14 : 15 ; 17 : 23 ; Rom. 1 : 20.

^a The time is not yet, or there shall be no more time.

³ Ch. 11 : 15 ; Rom. 11 : 25 ; Eph. 3 : 3 ; see also Lu. 24 : 44 ; Acts 3 :

common decorum, and a violation of the laws of God. (Ex. 20: 7; Mat. 5: 34.)

To swear, is the symbol of evidence, or an emblem of seriousness. The great preparation made for this oath, the right hand uplifted to or towards heaven, the particular and special mention of the attributes and works of Him before whom the oath is taken, lead us to expect a declaration of great interest and importance, and the form and substance of the words is, according to the common version, "that there should be time no longer, after the voice of the trumpet of the seventh angel; but the mystery of God shall then be finished, as he hath declared to his servants the prophets." Perhaps the original may be rendered and paraphrased, "*some things are yet to be sealed up and kept sacred to the close of this trumpet, because the time is not yet come to reveal them; but in the days of the voice of the seventh angel, while he shall sound, the mystery of God shall be fulfilled as he hath declared to his servants the prophets.*" The declaration of this oath is calculated to subserve two ends: 1st, that men may not be disheartened or discouraged because some things look dark and mysterious in the providence of God; and, 2d, to guard against imposture, because men would arise saying, "the time of the end has come, and the mystery of God is finished." But such pretenders would be mistaken and deceived, for the end would not come during this sixth trumpet, nor until after the whole mystery of God is finished. History proves the necessity of this caution. Not a century, and scarcely a generation, has passed during a long period of years, which has not witnessed the uprising of startled millions listening to the voice of deceivers, who have proclaimed "the end is at hand," "behold he cometh." The most important and wildest of these movements, of which the convulsions have most shaken and surprised the world, were the Crusades, (see ch. 9: 13-21; and ch. 20: 1-7,) whose wars occu-

plied more than two centuries, and wasted, to Europe alone, the lives of three millions of fighting men, and the labors of many millions more. But neither fears, nor prayers, nor wars, have yet changed the onward course of prophecy, constantly unfolding its ample pages to the world, as God had declared by his servants the prophets. But the humble and less successful imitators of the crusaders, have followed them at intervals ever since their day in face of the remonstrance of this prophecy, the chagrin of their disasters, or the failure of their predictions. Nor are we wholly free from this spirit of enthusiasm and imposture, to this day. But the end is not yet.

VERSE 8.—And the voice which I heard from heaven spake unto me again (verse 4), and¹ said, Go, and take the little book which is open in the hand of the angel which^a standeth upon the sea and upon the earth.

VERSE 9.—And I went unto the angel, and said unto him, Give me the little book.² And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

VERSE 10.—And I took the little book out³ of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

VERSE 11.—And he said unto me, Thou must⁴ prophesy again before^b many peoples, and nations, and tongues, and kings.

REMARK.—This book is again described as a “little” one, “open.” The particular and peculiar position of the angel is also adverted to, as having one foot upon the sea and the other upon the earth. None in heaven or on earth was able to take the book from the hand of Him that sat upon the throne (ch. 5; 3), but John takes it from the hand of the angel by command of the

¹ Isa. 30 : 21 ; Dan. 8 : 26 ; Hab. 2 : 2.

^a Who standeth.

² Jer. 15 : 16 ; Eze. 2 : 8 ; 3 : 1 ; 2 : 3 ; John 23 : 12.

³ Ps. 19 : 10 ; Pr. 16 : 24 ; Eze. 3 : 3

⁴ Jer. 1 : 9 ; and 25 : 15 : ch. 11 : 9 ; and 14 : 6 ; and 17 : 15.

^b Concerning.

voice from heaven. At this time, John had come down from the place to which he had been called up (ch. 4 : 1), and he was where he could write (ch. 10 : 4) ; and he had to " go " to the angel.

EMBLEMS OF THE TEXT.—*Book* (ch. 5 : 1). Books are the repositories of knowledge. The first book extant, the Book of Genesis, is a work of history, and whether written before or after the writing of God upon the tables of stone at Sinai, is unknown. But it appears reasonable to suppose that books were in common use long prior to the days of Moses (Num. 21 : 14), as it is evident he was acquainted with arithmetic (Num. 31), and other sciences of Egypt (Acts 7 : 22), a knowledge of which could scarcely have been correctly attained or transmitted to posterity, either by pictures, oral instructions, or hieroglyphics. Pictures and arbitrary marks, or hieroglyphics, might have been employed in the first forms of historical record. But it is absurd to suppose that the sciences of grammar, mathematics, chronology, or the names of men, could ever have been accurately preserved without a written language, and if not accurately, not at all. Stone, lead, brass, wood, bark, skins, cloth, &c., were used to engrave or mark such things upon as men were desirous of transmitting to posterity, and these are in use to this day, although at present paper is the material generally preferred ; but arbitrary marks are still in use for recording and transmitting knowledge. A book, then, would be the proper emblem of knowledge, and that of any kind, legal, religious, historical and natural.

The book of the Lord may be either the Scriptures, (Isa. 34 : 16), or his purpose (Ps. 139 : 16 ; Rev. 5 : 1), or his care (Ex. 32 : 32), or his omniscient observation and remembrance of things (Ps. 56 : 8 ; Mal. 3 : 16). Men's conscience is like a book (Dan. 7 : 10). A book *closed* must denote privacy, secrecy, or deep and abstruse knowledge. A book *open*, must, on the other hand, indicate knowledge or intelligence which is understood.

We may add for illustration: 1st. That the future and future events, abstractly speaking, are as a closed book, and whatever is unknown to a man is to him as a book shut up and sealed. 2d. Things present and passing, which are supposed to be understood, and things past, which have been known, unless connected with unknown facts, are like a book open. A known fact may not always be of so much importance as its unknown bearings. Future events, which are made known by prophecy, may be compared to an open book, where the prophecy is plain and the enunciations special, distinct, and clear.

A *large* book might treat of more things; an epitome or *little* book might contain the outlines or heads of subjects, or the rudiments of a particular one.

To *eat*, in symbolical language, signifies: 1st. To meditate and digest truth, to solve a problem, or to receive knowledge. 2dly. To destroy. On a review of these emblems, I conclude that the Politico-Christian influence and power wielded by Rome and the nations of Europe, since the fall of Arianism and the rise of Mahomet, must be the power symbolized by this mighty angel, because this power arose in the church, and then seizing political dominion, has been the most mysterious and dazzling the world has ever seen, and no other has approached it in its time. But more will be said upon this subject when treating upon the twelfth, thirteenth, and seventeenth chapters of the Revelation.

The little book which he holds in his hand indicates, that at first the Roman Catholic powers were in the open possession of the Scriptures, and the rudiments of knowledge; but they are gradually extinguished from their hand, and at length become the property of "John," the representative of the true church, which at first is the cause of much joy—more "sweet"—but afterwards is made the occasion of "bitterness" or affliction and sorrow. Since this prediction begun its

fulfilment, how often, alas! has opposition to the Bible by the Catholics, and a perversion of Scripture truth by others, been a source of grief to the godly servants of Jesus Christ! But the church must arise, and she will yet “prophesy,” [preach] “before many peoples, and nations, and tongues, and kings.”

CHAPTER XI.

1. THE TEMPLE, ALTAR, AND WORSHIPPERS MEASURED.—3. THE WITNESSES PROPHECY.—6. THEIR POWER.—7. THE BEAST FIGHTS AGAINST THEM AND KILLS THEM.—11. THEY RISE AGAIN.

VERSE 1.—And there was given me a reed¹ like unto a rod: and the angel stood,^a saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

VERSE 2.—But the court which is without² the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

VERSE 3.—And I will give power unto my³ two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

REMARK.—In this chapter the sixth trumpet assumes a new and distinct form. The former scenes are dismissed, and other actors are brought into view. But the time, although of a longer date, appears to be contemporaneous in its commencement.

EMBLEMS OF THE TEXT.—*A rod, to measure.* To measure or survey by running out lines and establishing metes and boundaries, signifies to take possession of, after a victory (Ps. 60: 5), and it may be of two kinds: 1st, a hostile expulsion, or forcible entry and de-

¹ Eze. 27: 9; Eze. 40: 3, 41; ch. 21: 15.

^a The word ‘stood’ is, by some, rejected.

² Eze. 4: 17, 19, 20; ch. 13: 5.

³ Ch. 12: 6, 14; Num. 30: 30; De. 17: 6; Matt. 18: 16; 2 Cor. 13: 1.

tainer for destruction (Numb. 24: 17; Josh. 13: 6; Isa. 18: 2); or, 2d, it may be a peaceable re-entry after ejection for rebuilding and repairs (Zech. 2: 2).

Temple of God is the place of his settled worship, and may be the symbol of his people—the church.

Altar, the seat of worship, the symbol of safety or refuge (ch. 6: 9; ch. 8: 5).

City, according to its condition, is either the capital or sovereign, a port or mart of trade, a suburb or dependent, and may be the symbol of a nation or people, their commerce or market.

NOTE.—It may here be said that cities are represented under the similitudes of virgins, wives, widows, or harlots, according to their state, condition of morals or influence (Isa. 37: 22; Lam. 1: 15; Isa. 47: 8; Lam. 1: 1; Isa. 23: 16; Na. 3: 4).

Forty and two months, multiplied by thirty days to a month, are equal to 1260 prophetic days; each day for a year equals 1260 years common time (ch. 2: 10; ch. 9: 15). This is precisely the same in duration as the “thousand two hundred and threescore days” of the third verse. The time is supposed to be the same.

VERSE 4.—These are the two olive trees, and the two candlesticks standing¹ before the God of the earth.

EMBLEMS OF THE TEXT.—*Olive trees*. Trees are the emblems of men. The epithet *olive*, the symbol of peace (Gen. 8: 11), of beauty, or blessing, (Isa. 14: 6; Ps. 128: 3), and of riches or fatness (Zech. 4: 3, 11, 14; Rom. 11: 17, 4), describes their moral value or influence.

Candlestick, Gr. *λυχνία* (*luchnia*), lampstand, is the emblem of a Christian church (ch. 1: 20).

The two witnesses, the two olive trees, and candlesticks, are the same. This must signify then that the

¹ De. 10: 8; 1 Kings 17: 1; Isa. 54: 5; Mi. 4: 14; Zech. 4: 3, 11, 14; Mat. 5: 14; Luke 11: 33.

Jewish and Gentile churches are the witnesses, who prophesy in *sackcloth*, the token of sorrow, twelve hundred and sixty years; or, if the distinction of the church into Jewish and Gentile be excepted to, both being "fellow heirs and of the same body," since the advent of Jesus Christ, then the church must be one of the witnesses, and the other must be something else. But the candlesticks are the churches (ch. 1: 20).

Standing before the God of the earth. *To stand* signifies symbolically to resist, to struggle, to defend. *To stand before* is the posture of service.

Since the blast of the sixth trumpet, there has been no Jewish church distinct from the Gentiles. But the Gentile Christians have been represented by a succession of holy men, who have preached or prophesied, and witnessed to the truth of God under circumstances of great peril and distress, while the Jewish saints, though dead and without any living descendants, who have espoused and defended the gospel, have all along spoken through the Scriptures, which are their own inspired writings; and these two, the church and the Scriptures, have been God's witnesses which have at all times and places fared precisely alike. Wherever the Bible has been venerated and esteemed, there Christians have enjoyed peace and favor. Wherever Christians have been persecuted and oppressed, there the Bible has been an object of relentless rage. Wherever the Christian has been treated with contempt, or barely tolerated, there the Bible has shared the same esteem.

It is said in verse 1, "the angel stood saying," &c. Some reject the Greek *καὶ ὁ ἄγγελος εἰστήκει*, which makes the command to measure, &c., emanate from heaven. This comports better with the subsequent language of the chapter.

VERSE 5.—And if any man will hurt them,¹ fire proceedeth out

¹ Isa. 11: 4; Jer. 5: 14; Hosea 6: 5; 2 Thes. 2: 8; ch. 13: 10.

of their mouth, and devoureth their enemies: if any man will hurt them, he must in this manner be killed.

VERSE 6.—These have power to shut heaven,¹ that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

NOTE 1.—We have no history of any man or body of men who have, since the apostolic age, exercised any of the powers enumerated in these two verses. These powers are: 1st. Over fire, the emblem of pestilence, &c., which proceeds with mortal energy from their mouths. 2d. Over the clouds, to prevent rain. 3d. Over water, the emblem of nations, &c., to turn them to blood, or raise civil and national wars. 4th. Over the earth and the lives of men, to smite with death or pestilence as often as they will.

NOTE 2.—We look upon the church as a corporation. So long as there is a succession of members, it cannot die (ch. 1: 20). And although the particular individuals which compose it may die, so that at some future period there may not be a single number in the body who was there at some past day; yet the body is the same—in the same place, with the same name, holding the same doctrines, pursuing the same objects, for the same purpose, in the same way.

NOTE 3.—There have been no witnesses for the truth of the Christian religion, since its first promulgation, but the Christian church and the Bible. It is undeniable that Christians and the Bible have been God's two witnesses, by a willing and voluntary testimony, and although others have contributed to establish the truth, it has been more by an unavoidable, ignorant, and involuntary fulfilment of prophecy, than from any love to God or any desire to extend his kingdom or glory on earth.

NOTE 4.—Men and nations have attempted both "to hurt" and destroy, by individual effort and by autho-

¹ Ex. 7: 8, 9, 10, 12; 1 Kings 17: 5; Jas. 5: 7.

riety, both Christians and the Bible. They have attempted to hurt Christians by defamation, imprisonment, confiscation of their effects, and banishment. They have attempted to destroy them by allurements to idolatry, assassination, public execution, and war (ch. 13). They have attempted to hurt the Bible by absurd expositions and glosses, by altering the text, discrediting its claims, denying its truths, by adding apocryphal matter and traditional rites, or by discouraging its circulation, or suppressing its reading among the people, and have destroyed in flame or flood the work itself. Although Christians have seldom attempted to take revenge, it is undeniable that troubles and plagues in great variety, and a succession of them, have fallen upon those men and in those countries where the two witnesses have been hurt. But how far these plagues have been the result of or punishment for hurting the witnesses, may be seen by reference to ch. 10, ch. 13, and ch. 16.

EMBLEMS OF THE TEXT.—The emblems of these verses appear to be so nearly literal, that no explanation seems necessary, after what has been said above, except that we may observe that the witnesses are said to do what is done for them. "Vengeance is mine, I will repay, saith the Lord." And as God, by an all-pervading and miraculous providence, has followed up and visited upon his enemies the injuries done to his witnesses, so in the text they are figuratively said to do that for themselves which has been done on their account.

VERSE 7.—And when they shall have finished their testimony, the beast that¹ ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

VERSE 8.—And their dead bodies shall lie² in the street of the great city, which spiritually is called Sodom, and Egypt, where also our Lord was crucified.

¹ Dan. 7: 21; Zech. 14: 2; ch. 7: 11 and 13; 1 and 17: 8.

² Luke 13: 34; Acts 3: 4; Heb. 6: 6; 10: 29; ch. 14: 8; 17: 1, 5; 18: 10.

EMBLEMS OF THE TEXT.—*Beast*, Greek *Θηρίον*, wild beast. This beast is hereafter to be described as ascending from the sea (ch. 13: 1) and the abyss (ch. 17: 8). But this is the first reference to him under this name in the Revelation.

Street of the great city. City is the symbol of a people (v. 2) or nation.

Egypt. Its definition is perhaps unknown, but is supposed to signify that which troubles or oppresses, and is here put for the seat of Antichrist.

Sodom was overthrown for levity and for lewdness (Gen. 19: 24; Eze. 16: 49). The word signifies a secret or cement, or that which adheres or unites, and is here used for another name of the seat of Antichrist.

When they shall have finished their testimony in sackcloth, the beast that ascendeth from the abyss, &c.

HISTORY.—The papists arose when the bishop of Rome was confirmed by Phocas, Emperor of the Eastern Roman Empire, in the title of Universal Bishop, A. D. 606, and the religious powers of Europe, Asia, and Africa, of the Catholic creed, submitted to his will.

The *religious* or spiritual papacy acknowledges the bishop of Rome as a supreme and infallible sovereign, the centre of union, the holy high-priest of their persuasion, and the independent and authorized lawgiver of their church, the spiritual father of their teachers, the vicegerent of Jesus Christ on earth, having authority to forgive sins, and the power to invest others with a like authority. They claim also that he is above temporal sovereigns, being himself clothed with supreme worldly dominion.

The *political* papacy acknowledges the legitimate and lawful rights of temporal sovereigns, supreme in all that pertains to civil and municipal functions, within their respective kingdoms and sovereignties, and the regulation of the religious services of the same. Now, as it is evident that two unlimited authorities cannot

sustain concurrent jurisdiction over the temporal and spiritual affairs of the same people, wherever it is attempted their claims will conflict. And this has often happened between the political and spiritual papacy, which shows that they are not one and the same power.

A *beast* in Scripture (ch. 6: 8) is the symbol of a politico-religious tyrannical government. The four great beasts in Dan. 7: 3, are explained, in verse 17, of four kings, and the word kings is interpreted of kingdoms in verse 23. Of the Medo-Persian ram he says, "that no beasts might stand before him," meaning that no state or kingdom was able to resist his power. Among profane authors, the comparison of cruel governors to beasts is common. The Roman people are called by Horace (Lib. I., Ep. h. 1, 76), a *many-headed beast*. But in Scripture I do not find that the comparison is ever extended to states or nations, unless they are united to the religious arm. This beast (or a beast) comes up from the *sea*—the symbol of many nations, and from the *abyss* (ch. 9: 1)—the abode of demons. But this war upon the witnesses is made not by a beast from the sea, but from the abyss, or bottomless pit. Now, the Roman Catholics alone, of all others who have obtained power, or held it in any nation during the last twelve centuries, have ever made war upon or against the Church of Jesus and the Bible—the Word of God—with the express purpose of destroying them. Having done this for no other purpose, it follows that the Papacy is the power referred to and meant in the text, or else the prophecy is yet unfulfilled! But they have done it, and have done it for more than a thousand years, and are still doing it wherever they have the power. Great Britain, under Protestant domination and her colonies in New England, have indeed persecuted, and made war upon those who differed with them in religion; but their persecutions were for a limited time, and the power of the latter in America has been taken away.

Again: the civil powers of the papacy have never moved in this matter, unless instigated by the spiritual authorities, the dignitaries of the church. Hence it follows that the spiritual papacy is here characterized as the beast from the bottomless pit, while the political papacy is the beast from the sea. It has been shown (under the Fifth Trumpet) that the Arians were the locusts, that came out of the smoke that arose from the bottomless pit; but the locusts did not themselves come out of the pit, although their leader was the king of the abyss. But here the power that makes war upon the witnesses of God came from the bottomless pit, whence the smoke itself arose; so that the papal power is the beast from the pit. Thus much I have anticipated relative to the prophecy of chs. 13 and 17, for the sake of explanation in this place. I now proceed to inquire into the closing act of this tragedy—the death of the witnesses.

1st. For a criminal to kill an upright witness, on account of his testimony, would argue a hardened and malicious depravity; but 2dly, if a judge should kill the witness, the crime would assume a fourfold enormity—a corrupt and wicked violation of his own oath—an assault against the majesty of the law itself that summoned the witness to testify, which is constructive treason—a violation of the rights of the public, which they have in the testimony of the witness for their own defence, and the taking the life of the witness, which is murder. This is precisely the case before us; for when the public magistrates kill God's witnesses, they do it in violation of their official oath, in which they appealed to God to attest their official integrity, and commit treason against God, an assault against the public safety, and are guilty of the murder of the innocent. A crime more heinous cannot be perpetrated.

We read in Rev. ch. 8: 2, that to each designated angel was given or assigned a trumpet to sound; and ch. 8: 6, that after each receives his trumpet, a time is

granted for preparation, and when one is prepared he sounds (v. 7), and that the woes or evils of each pass (ch. 9 : 12) before the effects of the succeeding trumpet are felt (ch. 11 : 14). Having shown (ch. 9 : 1-11), that the time of the fifth trumpet terminated A.D., 549-52, the angel of papal power then entered upon the term of his preparation (which seems to have occupied about half a century), when his competitors, the Bishops of Alexandria, Antioch, and Constantinople (see ch. 13, &c.), were, A.D. 606-12, finally subdued, and the office of the Bishop of Rome was definitely settled, and the papacy commenced its career. At this time there was a very noticeable and important change made in the great Catholic denomination, both in the forms of their worship and the organization of their societies. Instead of several equal bishops, exercising jurisdiction in their several dioceses as they had for a long time done, the jurisdiction of the whole is transferred to a single individual, so that the organization is changed from an aristocracy to a monarchy, and the monarch was called Father or Pope (Latin Papa, Greek Παππας), and his adherents were henceforth called the papacy. From that time, idolatry, which had been struggling for a place in the church, was established by the fiat of an unchangeable decree. The Scriptures were laid aside, their use was soon after prohibited, and their authority superseded by the resolves of councils or the decisions of the pope, who did according to his own will. The following points were decreed:—

1st. That the Pope of Rome is superior to all other bishops.

2d. That there is a difference in the dignity of papal priests.

3d. That souls departing out of bodies wander in a middle state, called purgatory, before they are plunged into eternal punishments or attain eternal joys.

4th. That purgatory is a fire, in which the just who depart out of this life expiate certain offences which do not merit eternal damnation.

5th. That masses or prayers are available for the dead, and will help to expiate the sins of those in purgatory, and hasten their delivery from pains and torments.

6th. That the images of God and the saints ought to be used in worship as helps to devotion.

7th. That in the ceremonies of consecration the nature of things is changed, and even in some things their substances are changed or transubstantiated into other substances, as bread into flesh, and wine into blood. The rites of consecration have been bestowed upon almost every thing, as bells, books, water, oil, ashes, candles, palms, pictures, swords, crosses, agnus-deis, roses, banners, churches, grave-yards, priests, bishops, &c.

7th. No one can preach without the consent of the pope or his consecrated bishop.

8th. That the church has power to decree rites and ceremonies, and authority to decide controversies of faith.

9th. That the pope has the power to pardon sins, and may grant *indulgences* or authority to commit sin.

10th. That confirmation, celebrated by a bishop, with anointing and extreme unction, are means of salvation.

11th. That auricular confession shall be made to the priests and bishops.

12th. That baptism shall be celebrated with oil.

13th. That the dead deposited in consecrated churchyards shall attain to a better resurrection.

14th. That the festivals of saints are to be observed.

15th. That the sacerdotal vestments, altars, palls, corporas or corporals, chalices, patens, &c., are of use in the consecration of the host or sacred emblems of the Eucharist.

16th. That the keeping of the instituted fasts of the church is meritorious.

17th. That the assistance and suffrages of the saints, reigning with Christ, may be advantageously implored.

18th. That Mary, the daughter of Heli and mother of Christ, is holy and blessed, *and remains a virgin after the Saviour's birth!* AND THE PAPISTS ARE, AT THIS LATE DAY, PETITIONING THE POPE TO DECREE HER CONCEPTION IMMACULATE.

19th. That the spiritual sovereignty of the bishops is supreme and independent of the civil authorities.

20th. That the Pope may set aside the choice of the people, depose their legally constituted sovereigns and magistrates, absolve the people from their oaths of allegiance, lay their kingdoms under the penalties of an interdict—i. e., prohibit them from the benefits of communion and the other blessings of the Christian religion—and appoint their rulers over them.

These points, and many more tending to fetter the conscience, enslave the world, and reduce it to the obedience of the Roman hierarchy, were agreed upon, and tribunals erected to enforce them; among which, the Inquisition, a secret court called *holy*, established, and for centuries actively employed, for the destruction of the servants of God, and of all those obnoxious to the papacy, is the most formidable.

This power, holding and enforcing such doctrines, sustained by nearly all Europe, and possessing colonies and societies in all parts of the world, is to make war upon the saints: and at the close of their prophesying in sackcloth, when they shall have finished their testimony, will overcome them and kill them. All the other powers made war against the enemies of God: to the Papists alone is decreed the basely pre-eminent service of making war upon His people.

This war is made in a city called Sodom, and Egypt, where also our [their] Lord was crucified. What city is this? Isaiah (ch. 1: 10) calls "Zion" Sodom and Gomorrah; but, historically speaking, Jesus was not crucified in Jerusalem, a circumstance especially noticed in Scripture (Mat. 27: 32, Mark 15: 20-21, John 19: 20, Heb. 13: 12); nor by the au-

thority of Jewish laws (John 18: 31), nor by the rulers of the temple, but by the authority of Rome under the supervision and consent of Pilate, a governor appointed by the Romans, and accountable to them for the exercise or abuse of his powers. So that Rome, as the centre and head of idolatry, may be the great city meant; and as city is the symbol of a people, any where within her jurisdiction, either temporal or spiritual, may be the place.

But the manner in which this war is to be waged, the means and instruments by which it is carried on, and the kind of death which the beast effects, must be explained conformably to the nature of the lives and being of the witnesses. Is it civil death—that is, depriving of the rights of citizenship? To this the church might be subjected, but the Bible cannot; for being a mere thing, a chattel, it could not suffer death by legal ordinance, or legislative enactment, or judicial censure. Is it figurative or spiritual death—that is, a death by which its influence is paralyzed or suspended? In this sense, speaking by simile, the Bible may be slain.

VERSE 9.—And they^a of the people, and¹ kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

VERSE 10.—And they that dwell upon the earth shall rejoice over them, and make² merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

VERSE 11.—And after three days and a half,³ the Spirit of life from God entered into^b them, and they stood upon their feet; and great fear fell upon them which saw them.

VERSE 12.—And they heard a great voice from heaven⁴, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

^a And *some* of the people.

¹ Ps. 70: 2; Ec. 6: 3; Isa. 33: 1; Jer. 7: 33; Mat. 7: 2; ch. 10: 11; 13: 7; 17: 15.

² Jud. 16: 23; Ps. 13: 4; Jer. 38: 4; Mi. 7: 8; Acts 5: 33; ch. 12: 13; 1: 38.

³ Gen. 2: 7; Josh. 2: 9; Hos. 3: 5; Acts 5: 11; Rom. 8: 2.

^b Came into them.

⁴ 2 Kings 2: 11; Ps. 15: 1; Isa. 40: 34; Rom. 8: 34; 1 Thes. 4: 17.

VERSE 13.—And the same hour there was a¹ great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.

VERSE 14.—The second woe is past; and behold, the third woe cometh quickly.²

EMBLEMS OF THE TEXT.—*People and nations, &c., shall see their dead bodies.* This sweeping assertion, that different nations of diverse languages, seeing the dead bodies of the witnesses within three days and a half, renders it impossible to understand the text literally; but individuals of different nations may be made their representatives, and so, figuratively, different nations be said to see them. And then *three days and a half*, prophetic time, equal to three and a half years common time, is an improbable period for human bodies to remain in the midst of the street of a city without putrefaction. Hence we are to understand the witnesses to be corporate or spiritual bodies, and their death to be a civil or spiritual death.

They that dwell on the earth shall rejoice, &c. This assertion corresponds with verse 9th, that different nations beheld their dead bodies.

It appears, therefore, that the “great city called Sodom, and Egypt,” is made up of people, kindreds and tongues and nations; in other words, it appears that the term *city* is here intended to symbolize states and communities.

Spirit of life from God.—An expression emblematical of religious and holy zeal.

To stand up (ch. 11 : 4).—The emblem of resistance, struggling, and defence.

Great voice, the emblem of debates and proclamations.

Heaven, the place where God’s laws are respected, and his commands obeyed—the church.

¹ Gen. 6 : 4 ; 1 Sam. 6 : 5 ; Mal. 2 : 2 ; Ac. 1 : 15 ; ch. 8 : 9 ; 16 : 18.

² Ch. 8 : 13 ; 9 : 12 ; 15 : 1.

Saying, Come up hither (ch. 4: 1). This same expression and command was made to John when this revelation was given to him, and the door was first opened in heaven.

Earthquake, the symbol of sudden convulsions, overturnings, and extensive, general, and overwhelming revolutions. At the closing up of this trumpet, but under it, and parallel with the rising of the witnesses, occurs this earthquake in which were *slain of men seven thousand*. The Greek reads “ὀνόματα ἀνθρώπων,” slain of the “names of men” seven thousand, that is, noted men, men of name, men of titles, and the “remnant were affrighted and gave glory to God.”

NOTE.—Some have referred the fulfilment of this Scripture to the scenes of the French Revolution and the wars of Napoleon Bonaparte, A. D. 1789 to A. D. 1815. Some of those transactions do indeed so nearly resemble this prophecy, that they almost appear to be counterparts. But a more terrible earthquake may yet be in reserve [after A. D. 1847], and within the next half century convulse Europe and the world, which shall more exactly fulfil the prediction. The papacy did not commence its career prior to A. D. 606, from that time it has 1260 years to run (ch. 11: 3; 13: 5), so that it cannot be completed prior to A. D. 1866, because,

1st. This power cannot persecute before it arises.

2d. It is this power that persecutes, as we have seen (ch. 11: 7, 8).

3d. It persecutes 1260 years, and it is at the close of the persecution, when the witnesses have finished their testimony of 1260 years in sackcloth, that this power overcomes them three years and a half, then this revolution occurs during which they are resuscitated and are caught up to heaven. This, therefore, is yet future.

But the French Revolution resembled the prophecy in the following particulars, viz. :—

1. French infidelity, through the decrees of the National Assembly and its coadjutors abroad, nearly paralyzed the efforts of the church.

2. The French infidelity discredited the Scriptures.

3. It perverted the evidence of prophecy.

4. It obscured and rendered doubtful the history of the Jews, and the prophecies respecting them.

5. It denied the moral tendency of the Scriptures.

6. It denied the existence of God or the probability of a revelation, and denied the Christian religion, and the mission, miracles and Divinity of Christ.

7. It denied the fall and sinfulness of man, or the immortality of the soul, or the resurrection of the dead.

8. This infidelity obtained currency and credit so nearly universal, that even in the churches, the doctrine of the resurrection and many other vital truths are yet by some professedly converted men held to be debatable questions, and have been by many abandoned, as unphilosophical, or impossible. This may correspond to the slaughter of the witnesses.

9. The compliments and greetings of the literati, of the secret and public societies, and of the national councils of Europe, on account of the success of infidelity, might correspond to the rejoicing, and merry-making of the prophecy.

10. The formation of Missionary and Bible Societies, with the consequent discussions that attended them, both in and out of the church, and the life, power, and prosperity of the cause of God and truth, and the activity and success of Christians, and the vast increase and circulation of the Scriptures, their translation into various languages, and the general attention which they have elicited, may answer to the spirit of life from God entering into them, and their ascension.

11. The terrible revolutions, bloodshed, anarchy, and wars, which succeeded, or were contemporaneous with these events, and seemed to proceed and grow out of them, might be foreshadowed by the 'earthquake.'

12. The overturning of established customs, the slaughter of royal families, the suppression or murder of the nobility, the wasting away of civic and military titles, legal honors, and family distinctions, might answer to the "slaying of the names of men seven thousand."

But, 13, there is no history or tradition, that the remnant of "the names of men," either through fear or love, have given glory to the 'God of heaven;' and, if not, another earthquake, of which that may have been but an outline, may yet be in reserve. The witnesses are yet to be slain. But it must commence soon, because this trumpet is drawing towards its termination, and whether sooner or later, it is to exalt the name of God, forward the cause of truth, and redound to the glory of heaven's king; and, when it shall have past, the second woe will be finished and the third will follow quickly.

Since the above was written (A. D. 1847), in February, A. D. 1848, a revolution occurred in France, by which Louis Philippe, King of the French, was driven from his throne, the monarchical form of government suppressed and a republic established in its stead. This revolution spread over all the southern parts of Europe, and decidedly affected all the nations from the Baltic to the Black Sea. The same year, A. D. 1848, Pope Pius IX. was deprived of temporal power, and a republic erected at Rome, which city the Pope left by stealth; but in July, A. D. 1849, the republic of Rome was forcibly overturned by the armies of the new republic of France, and the pope invited to return. The kings of Europe are collecting their forces to resist the republican spirit and destroy their institutions, at the close of which [if they succeed, which, from the prophecy, ap-

pears highly probable], they may proceed to the incarceration and murder of Christians and the suppression of the Scriptures, which will soon be followed by another revolution involving the final overthrow of the present order of things, and this be succeeded by the more general acknowledgment of human rights.

CLOSING REFLECTIONS.—1st (ch. 9: 13, 21). The Mahometans were not prepared to afflict the followers of Christ, but to afflict the Arians, the Roman and Greek Catholics, the Armenians, and other idolaters, thieves, fornicators, &c. They arose at the beginning of the sixth trumpet, from the great river Euphrates, as a scourge to Asia, Africa, and Europe, to chastise those men who had the seal of God in their foreheads, and in their eagerness for conquest overrun Arabia, Syria, Mesopotamia, Armenia, Scythia or Tartary, Persia, Western China, and Southern Siberia. Thence, sweeping south, they overrun Hindostan and India; and passed over the eastern Roman empire. Encircling the Euxine, they planted their standards in Dacia, Macedonia, and Greece, in Southern Italy and the Mediterranean isles. Thence through Egypt, up the Nile and by the coast of Libya, along Numidia and Mauritania, they entered Spain and waved the crescent in Gaul. Thence returning, they conquered the conquerors of China, Northern Siberia, Russia, and Western Europe. With their army of two hundred thousand horsemen, which were prepared for an hour, a day, a month and a year, to kill the third part of men, they became the leading commercial, literary and warlike people of the earth, and have terminated their commission, and, gradually wasting away through the combined influences of sloth, effeminacy, tyranny and disease, they are no longer the terror or dread of the nations.

2d. Whenever Christians were injured by their [the Mahometan] conquests, it was more the accidental than the intentional effect of their career.

3d. They were prepared and intended to chastise those nations who preferred idolatry to Christianity, or relapsed to idolatry and wickedness after professing the Christian faith.

4th. When they finished their mission, their power was suspended.

5th. Contemporaneous with these extensive conquests of Mahomet, the mighty angel which had for some time been descending from heaven, came down to the earth and planted his foot upon the [beast that arose out of the] sea and land, and waged a continual war with the saints and Scriptures, and these two witnesses of the truth are given into his hand, and the church, their holy city, is trampled under foot twelve hundred and sixty years, while they prophesy in sackcloth, when they are slain by the beast, and the nations rejoice in their death. But the spirit of life from God will enter into them, and they will hear the great voice and ascend to heaven. Premonitory throes of the earthquake are upheaving the nations, preparatory to more terrible shocks, which shall frighten the remnant, who will give glory to God.

6th. The beast which ascends from the bottomless pit is the papacy, the Roman Catholic State Church, as it has existed in its present form, which has never ceased to persecute the two witnesses, except for a season—diverted by more pressing cares—to begin again at the earliest moment of leisure.

7th. We are still to be careful and distinguish between the Roman Catholic church, or the papacy, which rides upon the beast, or has become one with him only by marriage of fornication or unlawful wedlock, by which union she becomes a harlot twelve hundred and sixty years, and the beast himself. The beast is the visible political papacy, and will repudiate the spiritual power (ch. 17 : 16), make war on the Lamb (ch. 17 : 14), and receive upon himself the judgments of heaven.

8th. The beast, then, is the politico-religious influence of the world. It is infidelity, wedded to idolatry, and embodied in vain philosophy, human forms, and unrighteous laws, and for years past has been controlled, guided, or ridden by the papacy.

9th. The "great city," which is "spiritually called Sodom and Egypt" (see v. 8), is that family of nations which have hitherto, for ages, recognized the religious supremacy of Rome [pagan and papal], through whose connivance, and under whose authority, Jesus Christ was crucified. And among these nations we are to look for the earthquake which is to slay the "seven thousand."

10th. We have seen, nearly, the consequences of the second woe upon the world, and we can say that thus far, neither mercy nor judgments have been sufficient to wean it from sin or reclaim it to God. The closing scene of this trumpet is to have the effect of making them 'fear.' But the reformation is neither so great, so permanent, or so extensive, as to supersede the necessity of a seventh religious conflict, or a third desolating woe.

11th. But, during the whole time, the temple and the altar, and them that worship therein, are measured and 'sealed,'—their number, power and influence are exactly ascertained, so that none of them could be missed or lost.

What are the present indications of great changes in religion and politics?

1st. The great activity of the church, by means, and through channels, both authorized and unauthorized in Scripture.

2d. The general diffusion of religious knowledge, through the circulation of the Scriptures and publications of all sorts.

3d. The enlarged conceptions and hopes of the church, and the exertions of missionaries.

4th. The rise of parties ; for the support of prin-

ciples, by the enlistment and voluntary organization of parties, is a modern phenomenon, unknown in the past.

5th. The rapid growth and restless innovations of modern States.

VERSE 15.—And the seventh angel sounded; and¹ there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord,^a and of his Christ; and he shall reign for ever and ever.

VERSE 16.—And the four and twenty elders,^b which² sat before God on their seats, fell upon their faces and worshipped God,

VERSE 17.—Saying, We give thee thanks, O Lord³ God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

VERSE 18.—And the nations were angry,^c and⁴ thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy^d the earth.

This trumpet is divided into two parts, the “voices in heaven,” and the worship of the elders.

EMBLEMS OF THE TEXT.—The seventh angel sounds, the seventh great religious conflict ensues.

Voices in heaven, great discussions in the church.

Elders fall down and worship. Elders appear to be the symbols of those who worship God both before and since the Christian era. At least, of those of the Mosaic and Christian dispensations.

The serious aim of all these discussions on the part of the church, which, from a depressed and down-trodden position, is to put on the life, power and activity of an aggressive and conquering movement, is to bring the nations into submission to Christ. Under

¹ Dan. 7: 22, 27; ch. 7: 10; 10: 7; 12: 10.

^a Are become of our Lord, &c.

^b Presbyters.

² Ch. 4: 4, 10; 5: 8-14; 7: 11, 13; 11: 16; 14: 3.

³ Ch. 1: 4-8; 4: 8; 16: 5; 19: 6; Dan. 2: 23; John 11: 41.

^c Wrath.

⁴ Ch. 20: 11; Ps. 2: 1; 85: 9; Ec. 8: 12; Dan. 7: 9; Luke 1: 5; Heb. 9: 27.

^d Corrupt.

the previous trumpets, the enemies of Jehovah have led off in the conflict, and made their movements without the approbation of God, only as they have become in his hands the instruments of vengeance for the chastisement of the nations; but under this trumpet, the church, with the spirit and approbation of Christ, and the power and activity of the pentecostal saints, is to conquer the nations, and proclaim that conquest with great rejoicings, saying, 'The kingdoms of this world are become of our Lord and his Christ, and he shall reign for ever and ever.'

As this trumpet is yet future, the nature of the changes which are to be made in the kingdoms and governments of the world cannot be fully determined. The startling experiments of the present age, and the growing distaste manifested towards the settled order of things, as it has existed during the sixth trumpet, lead us to expect that completely new and hitherto untried governments are to succeed us. But the full development of the effects of the application of these new principles to governments is yet at a distance of nearly three centuries (see the calculations at the close of this trumpet), but revolution is to succeed revolution, with perplexity of nations, the *sea* and the *waves roaring*, the people and the parties agitated, until the principles of the Scriptures become fully recognized and established among the peoples of the earth. The rights of all will then be acknowledged and respected. Governments shall be just, and their laws founded in mercy and truth, if, indeed, any such governments as we know of are permitted to exist. Governments, or rather communities of mankind, can exist without the burden and expense of officers, as is fully manifest from Scripture (Jud. 17: 6; Acts 4: 32, 37. See also Gordon's Hist., vol. i., p. 427; Backus's Ch. Hist., p. 194).

Under this seventh trumpet, the elders are again brought into notice. We are first introduced to them

in ch. 4: 4, where they are represented as sitting upon twelve seats, around the throne of God, with crowns upon their heads, and in verse 10, they acknowledge their power and authority to be from the Lord, to whom they render implicit obedience and solemn reverential worship. In ch. 5: 9, 10, these elders, although but twenty-four in number, claim to be of "every kindred and tongue, and people and nation," and that as kings and priests they "shall reign upon the earth."

During the seven political controversies which grew out of the opening of the seven seals, and all the religious controversies consequent upon the sounding of the six trumpets which have preceded this, we hear nothing of the elders. But they appear (in ch. 7) at the setting up of the new kingdom; and here again, when the nations become of Christ, they give God thanks, because He reigns, and rewards His servants, and judges the dead. Would it be extravagant, if we should infer, from all that is said of these elders, that the world is yet to be divided into twenty-four governments or kingdoms, which, like so many independent states, shall acknowledge the central supremacy of Judea, when the law shall go forth of Zion and the word of the Lord from Jerusalem? (Mic. 4: 1-8.)

The 17th and 18th verses contain the address of the elders, when they worship before God. Of the anger of the nations we shall yet have occasion to speak more fully in chapters 17th and 19th. The address of the elders is not complete, until after many of the things occur, which are recited in successive chapters.

The time of the dead.—The adjudging rewards to the prophets and saints, and the destruction of them that destroy the earth [i. e., corrupt the governments], seem to be symbols representing the prosperity of the righteous in the persons of their successors; as also the destruction of those who have tyrannized and destroyed in the earth, is to be felt in the persons of those living on earth at that time. Nevertheless, a judgment is

appointed personally and literally to the individual dead, in their identical being, when all will receive according to the deeds done in the body. Mat. 25; Rom. 14: 10, 11; 2 Cor. 5: 10; 1 Thes. 4: 16, 17; 2 Thes. 1: 7-10; Jude 14, 15.

How long do the conflicts under the seventh trumpet continue? Unlike the other prophetic trumpets, no time is given for the continuance of this. Hence we must look to other sources to ascertain it. We are distinctly told in ch. 11: 14, that it does not begin until after the sixth trumpet terminates, upon which it will very soon commence. I have shown that the sixth trumpet does not end before A. D. 1866; and this seventh fills up the chasm between that time and the reign of Christ, when the kingdoms of the world become His. When will that time come? We read that Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke 21: 24); and that blindness in part has happened to Israel, until the fulness of the Gentiles be come in, when they shall obtain mercy (Rom. 11: 25-31). Now, is there any place in Scripture which fixes the termination or end? If there is, then, as we know its beginning, we can compute its duration. Daniel says (Dan. ch. 8: 14), that from the time the daily sacrifice is taken away, to the cleansing of the sanctuary, should be 2300 prophetic days, equal to 2300 years common time. I have shown that the history of those times is applicable to the life of Antiochus Epiphanes (see fourth seal), when he entered forcibly into Jerusalem, and offered sacrifice in the temple to idols, by which the daily sacrifice was taken away, B. C. 170--68, A. M. 3836-34. Two thousand three hundred years after this, the sanctuary is to be cleansed by the Jews, who are then to be in Palestine. Now, if we add the data of the Christian era, A. D. 1849, to the time of 170 years which occurred before, we have 2019, which, taken from 2300

of Daniel, and we have 281 years for the duration of the seventh trumpet and the fall of the papal beast.

Again: Subtract 170 from the 2300, and we have A. D. 2130 for the termination of the seventh trumpet. If the bases and data of these estimates are correct, then we have arrived at the truth from this source. If the data vary from the true chronology, then the errors are to be excepted (see ch. 6: 10, 11, and 12: 5; see also the variations which occur between some copies of the Hebrew and the Septuagint on Dan. 8: 14; but might not that be a modern gloss or interpolation?)

The desolation of the city of Jerusalem must cease before the sanctuary can be cleansed. The termination of the desolation and the rebuilding and cleansing of the sanctuary must be successive events (see Eze. ch. 40, &c.)

REFLECTIONS.—On review of the seven trumpets, none can be looked upon as extending to the world more valuable information than the fifth and sixth; no one can be of more deep and vital interest to the present and next generations of men than the seventh, because we are now laying the foundation of those changes which are so greatly to distinguish the seventh trumpet from all the rest.

The conquests of the friends of Jesus, and the desolations of his enemies, are as certain to ensue under the seventh trumpet as were the predictions under the fifth and sixth. Under this, too, the divine character will be fully vindicated.

The inspiration of the author of the Revelation is now clearly established. John foresaw and foretold the state of the world for a period of more than seventeen hundred years which have elapsed, and for ages yet in reserve. His prophecies corroborate the great and sublime truth, that Jehovah takes an interest in the affairs of men, interferes with their relations here in this life, and rules on earth! None are exempt from His all-pervading care. John was certainly inspired

and commissioned to communicate this Revelation to the churches. Thus far, it is corroborated by history, and the best informed historian may best understand and appreciate the Revelation. Whoever will take the pains more fully to delineate the history of the times of these seals and trumpets, will but more clearly elucidate and explain the emblems and symbols of the seals and trumpets themselves. He will the more clearly demonstrate the inspiration of the Scriptures and the truths of our religion.

VERSE 19.—And the temple of God was opened in heaven, and there was seen in¹ his temple, the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

EMBLEMS OF THE TEXT.—*Temple of God opened.*—Temple is the place of God's settled worship, the symbol of his church (verse 1).

Heaven is used figuratively to represent the church, the body corporate of Jehovah's worshippers, and the centre of His worship.

The application of these two figures may indicate, by being "opened," that the true worshippers and their spiritual worship are now revealed.

Ark.—The word "ark" is used in two senses in Scripture. The first, the ark of preservation, prefiguring baptism, in which Noah and his family were saved through the flood, while the rest of the world were drowned; and, similar to this, the ark in which the infant lawgiver, Moses, was preserved, who became the visible agent in the subversion of the Egyptian monarchy, and the deliverer of Israel from slavery.

Second. The ark made by the direction of Moses to inclose and protect the tables of the "testament," or covenant of the first dispensation or visible worship of Jehovah, under local, established, and prescribed forms.

¹ Ch. 15: 5 and 16-18-21; Ex. 25: 21; Isa. 6: 1; Eze. 13: 11; 2 Cor. 3: 4; Heb. 9: 4.

And this is the ark mentioned in the text as the "Ark of His testament." Its being "seen" publicly, as it had been only privately before while in the temple, indicates that the way into the holiest of all is revealed, the types and promises fulfilled and confirmed, and their mysteries explained.

Lightnings (chs. 4: 5 and 8: 5), the symbols of invasions and anger.

Voices and thunderings portend discussions and debates, musterings, preparations, and wars.

Earthquakes indicate revolutions and tumults, ch. 6: 12-17, &c.

Hail.—Hail is an emblem of destruction, and symbolizes sudden and angry changes of men in high office—both civil, military, and religious,—with judgments upon the people.

The history of these symbols must show, therefore, a great alteration in the constitution of the church—hostile eruptions, exciting political and religious discussions, with sudden and angry changes of public officers, and national distress. But as we have taken a cursory survey of this history under the fifth and sixth seals (ch. 6: 9, &c.), a review is omitted here. This history commenced at the period of 30 or 35 years before Christ, and runs on a considerable time after. The plan of these and following symbols seems to be this—viz., The success of the attempts to establish false and rival religions in those countries where the Gospel was at first preached, and in those which afterwards embraced the Gospel, having been predicted, together with the judgments which were inflicted upon apostates and idolaters—a new scene is here opened, and the vision is carried back to show the condition of the church, her progress in the world, and the scenes through which she should pass, while her enemies were thus attempting to supplant or betray and destroy her, and for their wickedness were suffering the penalties adjudged them of Heaven.

The time of this vision commences with the conquest of Judea by the Romans, and the establishment of their power in Palestine in the person of Herod the Great, B. C. about 30 years, and runs on down to the preaching of John the Baptist, the initiatory (Mark 1 : 1) of the new dispensation, A. D. 30 ; thence down to the overthrow of the Roman Pagan Empire, A. D. 325 ; thence describing the "seventh head of the beast," engendered by the policy of Constantine ; then displaying the whole "scarlet" dragon, as rode upon and guided by the papacy, with the fall of the papacy, and the rise of Protestantism in the form of a "beast from the earth," with the eventual overthrow of all opposition, and the permanent peaceful establishment of the true church "a thousand years." Then, after some recapitulations and explanations, the end of all things is declared, with exhortations to active holiness and a living faith.

CHAPTER XII.

1. A WOMAN CLOTHED WITH THE SUN TRAVAILETH.—3. A GREAT RED DRAGON STANDS READY TO DEVOUR THE CHILD.—6. THE WOMAN IS DELIVERED AND FLEETH INTO THE WILDERNESS.—7 THE WAR OF MICHAEL, &C.

VERSE 1.—And there appeared a great wonder^a in¹ heaven : a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars :

VERSE 2 —And she, being with child, cried,² travailing in birth, and pained to be delivered.

VERSE 3.—And there appeared another wonder in³ heaven ; and

^a Sign.

¹ 2 Ch. 32 : 31 ; Isa. 49 : 14 ; 60 : 1 ; 62 : 3 ; Hos. 2 : 19 ; Zech. 9 : 16 ; Mat. 12 : 38 ; 2 Cor. 11 : 2 ; Eph. 5 : 25 ; Tit. 2 : 11.

² Isa. 53 : 11 ; 66 : 7 ; Mi. 5 : 3 ; John 16 : 21 ; Gal. 4 : 19-27.

³ Ch. 13 : 1 ; 17 : 3 ; 20 : 2 ; Isa. 27 : 1 ; Dan. 2 : 42.

behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

VERSE 4.—And his tail drew the third part¹ of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

NOTE.—I did not suppose that among unprejudiced writers, there could be room for a difference of opinion on the construction of the opening scenes of this vision. But in spite of the threefold testimony of—1st, symbols and figures; 2d, of their explanation here given upon the page of the prophecy; and 3d, the statement of literal scriptural facts, which are again repeated and further illustrated in subsequent parts of the book;—I say, in spite of all this, men do differ in opinion as to the construction of this text.

But the literal definition of the emblems of this vision, carefully compared with their historical events, will lead unerringly to a right understanding of the thing spoken of. God, in the Revelation, has spoken to his “servants” (ch. 1: 1) by symbols. If he intends to be understood, of course he uses the symbols in the sense in which they can be understood—the sense in which men understand them. Did God, when he spake in this book, intend to be understood? or did he barely condescend to mock poor ignorant humanity by offering rewards to those who keep the things which are written therein (ch. 1: 3), when he knew they never could find out what was written therein for them to keep? The execration of the world has been heaped upon the head of a Roman tyrant, for the alleged injustice of passing edicts, which he suspended so high above the heads of the people that they could not learn them, and then punishing them for infractions of these very edicts he thus purposely concealed from their knowledge. And is not the concurrent and spontane-

¹ Ex. 1: 16; Dan. 8: 9; Mat. 2: 3-16; John 8: 44; 1 Pet. 5: 8.

ous judgment of the world in this case just? If we, being evil, know how to judge righteously, how much more shall our Heavenly Father do that which is right? If God, therefore, intends us to understand the things which he has spoken to us in the Revelation, he unquestionably intends we shall understand him by a proper, a literal interpretation of the symbols through which he has spoken to us. Then why say some among us, that God has wisely concealed these things from the world, that some might transgress and be destroyed? If this is indeed true of this book, then this pretended Revelation is a tyrannical imposition—a snare set for our feet. If it is true in any case,—that is, if God has enjoined ordinances or issued commands for our observance, or offered rewards to the obedient, which are so vague, so uncertain, or indefinite that men cannot understand them,—then indeed the Holy One and the execrable tyrant of Rome have acted on the same principles. The conduct of either can neither be palliated nor excused. But if God has not done so—if his commands are plain, so that none who are in the way of duty need err therein (Isa. 35 : 8), who shall answer for the wickedness by which he has been so often assailed? If the Gospel, or the will of God, or the ordinances of Christ are hid, they are hid from them that believe not (2 Cor. 4 : 4). The god and leaders of this world have blinded them. The fault is not of the Bible, nor of its Author; but we are beclouded in the “smoke” and mists of another world, whence the Bible did not originate. If, therefore, the symbols of this important and eventful period can be determined with certainty and precision, then it follows that other similar emblems and figures may also be explained. By carefully comparing these with others—and it certainly seems that no one need mistake these—we can thus far, at least, assure ourselves whether we are correct or not.

EMBLEMS OF THE TEXT.—1st. Wonder in heaven;

a strange and important phenomenon appeared in the church, the corporate body of God's people. 2d. A woman clothed with the sun.

Woman is the symbol, 1st, of a city; 2d, a body corporate or politic, as a society, nation, or kingdom.

Clothed, the emblem of completion, fulness, or authority (ch. 3: 6).

Sun. The symbol of true religion, inspired prophecy, and the corporate body (ch. 1: 20), which communicates the knowledge of God's grace to the world.

3d. *The moon under her feet* symbolizes that she stands upon or is sustained by the Mosaic religious dispensation—in other words, is founded upon or takes possession of the types, figures, prophecies, and law of the Jewish temple service.

4th. Upon her head a crown of twelve stars.

Head. The leader or governor.

Feet. See ch. 10: 1.

Crown. Respect, honor, sovereignty, a monarchy (ch. 4: 4.)

Stars (ch. 1: 19–20, &c.). The officers or representatives of ecclesiastical bodies.

A great red dragon.

Red is the symbol of war (ch. 6: 4)

Dragon is a symbol used many times in Scripture. In verse 9 and chap. 20: 2, the term is explained, in connection with 'serpent,' as symbolizing the 'devil' and 'satan.' In Luke 10: 19–20, the words *serpents* and *scorpions* are explained as signifying *enemies* and *wicked spirits*.

The *picture* of the dragon, as commonly represented by publishers in the Bible, is a fabulous beast of a large ferocious-looking head, with long jaws set with large sharp teeth; a long body, from which tapers a tail terminating like a spear, both of which (the body and tail) are covered with large, thick scales or shells of horn; the body is supplied with wings, or fins, like the bat, upon the back—without feathers—which are armed

with sharp points. His feet are large and clumsy, with strong claws. This frightfully pictured beast is usually attended by a human figure habited in a flowing dress, with wings upon the shoulders, holding one end of a long chain, of which the other end is inserted in a stout collar fastened upon the neck of the dragon. The head, teeth, neck, body, scales, legs, claws, and tail are a fanciful painting, undoubtedly first suggested by the appearance of the Egyptian crocodile, to which the fins or wings have been added. To this amphibious serpent, which usually buries itself in the waters of the Nile during the daytime, and emerges at night, Pharaoh ordered the males of the Hebrew infants to be cast (Ex. 1: 22). The crocodile is also the chosen emblem of the Egyptian nation, and is here selected by the Revelator as the dragon which had obtained a place in heaven, and was ready, like Pharaoh, to destroy the "ruler of the nations" (v. 5) as soon as he was born.

This dragon *has seven heads and ten horns*.

Horns are the emblems of warlike sovereignties or powers, whether republics or monarchies (see ch. 13 and ch. 17).

Crowns (ch. 4: 4), the symbol of monarchies.

Tail (chs. 9, 10, and 18), a base or dependent power or government.

Stars of heaven, ecclesiastical officers or representatives of the church.

Cast them to the earth. Caused them to apostatize, or rest on an earthly government for the accomplishment of religious ends, or to enforce religious doctrines.

VERSE 5.—And she brought forth a man-child, who was to rule all nations with¹ a rod of iron: and her child was caught up unto God and to his throne.

VERSE 6.—And the woman fled into the² wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore^a days.

¹ Ps. 2: 9; 1 Cor. 15: 25; ch. 2: 27; 19: 15; 14: 19.

² Ch. 11: 3; 1 Kings 17: 3-9, and 19: 4; Mat. 4: 11.

^a Twelve hundred and sixty days.

EMBLEMS OF THE TEXT.—*Rule with iron* (ch. 2: 27)—that is, shall rule with a steady and strong hand.

Throne (ch. 4: 2), the symbol of authority and judgment.

Woman (see verse 2). *Wilderness* is used to express, 1st, the open country; 2d, pasture lands; 3d, barren or desert places, or woodlands, or any uncultivated or unfrequented wastes; 4th, confusion or mystery.

Feed—1st, to supply or enrich; 2d, to instruct (John 21: 15).

A thousand two hundred and threescore days. A score is twenty. The whole sum is twelve hundred and sixty: each day for a year makes 1260 years (see ch. 2: 10, and 9: 15, &c.). This time is the same in duration as the prophecy of the two witnesses in sackcloth (ch. 11: 3).

VERSE 7.—And there was war in heaven:¹ Michael and his angels fought against the dragon; and the dragon fought, and his angels,

VERSE 8.—And prevailed not; neither was their² place found any more in heaven.

VERSE 9.—And the great dragon was cast out,³ that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

VERSE 10.—And I heard a loud voice saying in heaven, Now is come salvation,⁴ and strength^a, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

VERSE 11.—And they overcame him by the blood^o of the Lamb, and by the word⁵ of their testimony; and they loved not their lives unto the death.

VERSE 12.—Therefore rejoice, ye heavens,⁶ and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea! for

¹ Dan. 10: 13–21, and 12: 1; Jude 9.

² Dan. 2: 35.

³ Gen. 3: 1–4; Luke 10: 18; John 12: 31; 2 Cor. 11: 3; ch. 20: 2.

⁴ Job 1: 9 and 2: 5; Zech. 3: 1; ch. 5: 12, and 11: 15.

^a The salvation and the might.

⁵ Rom. 8: 33–34–37, and 16: 20.

⁶ Ps. 96: 11, and 148: 1; Isa. 49: 13; ch. 8: 13.

the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

EMBLEMS OF THE TEXT.—*War in heaven.* A religious conflict in the visible church, not with arms and weapons of carnal warfare, but spiritual weapons. A war of doctrines, opinions and observances.

Michael. This name, the meaning of which imports the question, "Who is like God?" is nearly the same as Michaiah, "Who like the Lord?" Jude calls Michael an archangel (Jude 9). In Daniel 12: 1, he is called "the great prince which standeth for the children of thy people." In Dan. 10: 13, he is called one of the chief princes. In this place he is said to have angels. And both Michael and his angels fought against the Dragon and his angels. And the Dragon and his angels fought against Michael. The Dragon, therefore, has angels; and the angels of both Michael and the Dragon are found in the visible church.

In this position, Michael seems to be the symbol for truth or true religion; Dragon for error, false or politico-religion and idolatry. But Michael is not the man-child.

The dragon was cast out. The church is purged from idolatry, and separated from the political establishment; and all false religions and religious errors have ever since appealed to and relied upon the earth, i. e., worldly governments, to sustain them. Now is come the kingdom of our God (v. 10). This voice in heaven indicates the rejoicing of the spiritual worshippers, and the organization of the spiritual church.

Woe to the inhabitants of the earth and sea. The attempts of earthly governments and kingdoms to establish a politico-religious system, would only prove to subserve the cause of error, and entangle them in difficulties and perplexities, wars and distress (see ch. 9).

HISTORY.—Having thus far considered the symbols of this chapter, let us turn and search for their fulfilment, guided by the lamp of historic truth.

Verses 1-4.—When God brought up the Hebrews from Egypt, he divided the nation into three departments, the religious, military, and executive or judicial (Ex. 18), Jehovah having himself framed their constitution and laws (Ex. 20, &c.), so that they needed no legislators nor legislation. The military and executive were at first elective from among all the tribes, but the religious department was confined to the tribe of Levi, and the high-priesthood was made hereditary in the house of Aaron. To these also were confided the interests of popular education and the court of final appeals. Samuel afterwards united the religious and executive departments, the latter of which, wrested from his hands by the clamors of the people (1 Sam. 8), was, together with the military, conferred upon Saul of Benjamin, which afterwards became hereditary in the house of David, of the tribe of Judah. The pure and simple republic of Moses having thus been changed to an hereditary monarchy, the landmarks of freedom were gradually obliterated. The laws were encumbered and mystified with a mass of judicial decisions or common law rules, called ‘traditions,’ which were, in fact, the arbitrary and unlawful legislation of the Judges, and they eventually superseded both the civil and religious constitutions of the country (Matt. 15). These traditions having accumulated for centuries, were filled with an endless category of minute and burdensome observances and superstitions, which fettered the intellect, perverted the judgment (Luke 12: 57, John 7), divided the people, destroyed the liberties of the nation, and nearly dissipated from the minds, both of the rabbis and their pupils, the last remnant of religious knowledge (Matt. 23). Thus groping in darkness and oppressed by military and religious tyrants, the people groaned under the yoke of their grievances, and the devout ardently and anxiously looked for Jehovah to send them a guide and deliverer. Nor was the civil, moral, or religious condition of the surrounding na-

tions of the earth any better. Sunk in debasing idolatry and governed by military despotisms, the wisest of them gave up all thoughts of a reform, unless effected by the Creator. To God, therefore, the wishes of mankind became gradually turned, and these wishes were, at length, transformed into hope. So that when the long expected time for his birth had arrived, the saints looked with great eagerness for his appearing, and the expectation had become general throughout the whole east (Asia, Europe and Africa), that an important personage was about to arise;* and all eyes were settled on Judea as the land, and the line of David as the family, from which this mighty champion should be raised up to instruct, enlighten, and convert the people, and, assuming the government of Palestine, should reduce all nations to his dominion, and reign with great splendor many years. But some of the better informed in the Scriptures of the Prophets looked for a deliverer, whose glory should not consist in the vain trappings and diadems of earthly governments alone, but in the homage of hearts; a deliverer who should liberate mankind from their gross moral darkness, and point out to them the road to happiness and the gate of heaven—a Saviour from sin. The excitement of this anxiety was greatly heightened by the terror of the Roman arms then rising to the sovereignty of the world. Thus excited, the depravity of mankind broke forth into lawless fanaticism, and ambitious or deceived pretenders seized upon the occasion thus presented, to raise sedition against their rulers, and, urging the people to acts of violence, plunged them deeper into slavery. Many, without a reformation of manners, forsook idolatry and embraced Judaism, and many more became infidels or Sadducees; and things were every where growing worse, “darkness covered the earth, and gross darkness the people,” when Jesus Christ, the

* Tacitus, Josephus, Suetonius.

long-expected, Mighty One, was born in Bethlehem of Judea, which event was, immediately and simultaneously, announced by miracle to the shepherds keeping watch over their flocks on the neighboring hills at night, and to the Magi busily pursuing their astronomical studies from the extensive table-lands or observatories of the East.

But no sooner was his birth, thus made known, announced to the world, than an extensive conspiracy was planned for his destruction (Matt. 2). The visible agents in this conspiracy were, at first, Herod the Great, then reigning in Judea by the aid of the Romans, and afterwards, Pontius Pilate, a Roman proconsul, together with the people and senate of the Jews. But the symbol of the text, by which these conspirators are represented, is a great red dragon having seven heads, upon which are seven crowns and ten horns (verse 3), which I have before shown are the emblems of sovereign states, and infidelity embodied in idolatry, false philosophy and unrighteous laws (ch. 11 & 12: 1-4). As this same symbol again occurs (ch. 13), and is explained (ch. 17), we may here anticipate some things concerning it which are afterwards more fully illustrated.

1st. This whole dragon, serpent or beast, is infidelity embodied in idolatry and false philosophy, supported by unrighteous laws.

2d. The body of the beast or dragon had not at that time been developed, as we learn (ch. 17: 10); only five of his heads had then arisen. But it was gradually to be displayed to the world in after ages, and, at this day, when its body is nearly complete, we may look back upon it and reckon up its distinguishing features, and looking forward by the light of prophecy, contemplate its end. The several great nations of the world, which have enforced their religions by law, are parts of the Dragon. And that nation which, in its day, has taken the lead in infidelity or opposition to the

truth, has generally been the most noted and mighty of its times. Its location has been nearest the centre of Jehovah's worship, and in the age or era of its existence is, in Scripture, represented as a head, the body, or a horn of the beast, and to the present time may be reckoned as follows, in the subjoined table:—

Empire.	Capital.	Location.	Religion.
1st. Assyria,	Nineveh,	Asia, on the Euphrates or Tigris.	Sabian (ch. 8 : 6-9).
2d. Chaldea,	Babylon,	Asia, on the Euphrates,	Sabian.
3d. Medo-Per- sian,	Shushan,	Asia, on the Tigris,	Magian, (ch. 8 : 9, note.)
4th. Macedon,	Pella,	Europe, on the Astraeus,	Sabian idolatry.
5th. Syro-Media,		Asia, between the Eux- ine and Euphrates,	Degenerate Sa- bianism.
6th. Rome,		Europe on the Po,	Paganism or idolatry.
7th. The east- ern Roman empire,	Constantino- ple,	On the confines of Eu- rope and Asia, on the Thracian Bosphorus.	New divinities, that is, idolatry ingrafted upon Christianity, & called the Ca- tholic, i. e., the general or uni- versal religion.

The eighth, the body of the beast, is the European papal nations, rode upon or guided by Rome, headed by the Pope, under the emblem of a drunken harlot (ch. 17 : 1-5). Their religion is Roman Catholic, differing from the Eastern or Greek Catholics, in several particulars. The most noted are,

1st. The Greek Catholics disown the authority of a pope, which the Roman Catholics acknowledge.

2d. The Greeks deny human infallibility (see ch. 11 : 7-8), purgatory, and the right or power to grant indulgences to sin.

3d. The Greeks *immerse* proselytes and the native youths of their nation, the Romans *sprinkle* proselytes and *infants*.

4th. The Greeks administer the Lord's Supper in both kinds, and admit all baptized children to commu-

nion, both of which are contrary to the Roman practice.

5th. The Greeks allow the marriage of priests, which is forbidden by the Romans.

6th. The Greeks maintain that the Holy Ghost proceeds only from the Father and not from the Son; the Romans hold the procession is from both Father and Son.

7th. The Greeks admit of four Sacraments, Baptism, the Eucharist, Penance, and Orders, to which the Romans or papists add three more, Confirmation, Extreme Unction, and Matrimony.

8th. The Greeks use paintings and engravings on copper or silver in their worship, and pay great veneration to relics; but admit of no images, in relieve or embossed work, all of which are recommended and defended by the papists.

The tail of the beast is that dependent or catspaw nation which, during the existence of the body of the beast, or any of its heads, is the subservient tool of the leading power, and which, during the sixth or pagan Roman head, was Judea ruled by the cringing, sanguinary Herod, and his feeble, vicious successors.

The four feet, servants or supports during the papacy, have been, successively, Italy, with the Venetian republic, A. D. 600, France, A. D. 768-800, Spain, at the head of the German empire, A. D. 1100-1500, and Austria, 1700. (See page 141.)

The seven *crowned heads* are reckoned from Assyria to the Byzantine or eastern Roman empire.

The ten horns are cotemporaneous and successive to the papacy, or body of the beast, and, of course, outlive that form of the beast (ch. 17: 16), and are to overthrow the pope (ch. 17).

The pope and councils are the mouthpiece of the beast during the existence of the papacy; and laws, bulls, ordinances and decretals, are the language it speaks.

Having thus given an outline of the Dragon, the

symbol of the text by which the conspirators against Jesus Christ, as head of the church, are described, I return to sketch the progress of the war waged against the child [Jesus], his mother [the woman clothed with the sun], (Matt. 12 : 48), and the remnant of her seed (v. 17).

Papal Rome was then the head of the Dragon, and Judea the tail, which were ready at the birth of Christ to devour the Ruler of the nations, and cast down the stars to the earth.

NOTE.—Idolatry was in the visible church, among the worshippers of Jehovah, in the days of Moses and Aaron, and was never fully eradicated until the time of Christ. Hence the Dragon is said to be in heaven with his angels or emissaries; and the Hebrews brought their idolatry from Egypt.

Ver. 5, 6. *She brought forth a man-child, &c.* According to most chronologists, Jesus Christ was born in the twenty-sixth year of the reign of Augustus Cæsar, A. M. 4004; in the year of the building of Rome, 754; in the 4th year of the 195th Olympiad—Julian Period 4714.*

Augustus reigned 44 years. Subtract 26 (the time of his birth) from 44, and we have 18 as the age of Jesus at the death of Augustus. Jesus was crucified in the eighteenth year of the reign of Tiberius Cæsar. Add the eighteen years of his life during the reign of Augustus and the eighteen during the reign of Tiberius, and we have thirty-six as the age of Jesus at the time of his crucifixion. But some time before the death of Augustus, he had made Tiberius his colleague in the empire, so that, possibly, the reign of Tiberius may be dated before the death of Augustus.

The death of Christ is not alluded to in the emblems of this text, as that would seem to be incompatible

* Chronologists vary as to the time of the birth of Jesus from four to sixty years, and from three to seven years as to his age at the time of his crucifixion.

with universal dominion and unlimited authority, nor is his resurrection, only his ascension and assumption of power. His death and resurrection, which were for religious, not governmental purposes, are spoken of hereafter (ch. 14 : 1, &c.).

The woman fled, &c. Woman, as we have seen, is the symbol of a body corporate, and in this place is shown by the connection to represent the saints of God. Jesus denied that Mary, the wife of Joseph, was, in a religious sense, his mother (Matt. 12 : 46-50), but pointing to his disciples, declared that they were his mother, and sisters, and brethren. These, therefore, are the symbolical woman that fled into the wilderness, where they are to remain during the continuance of the papacy, the prophecy of the witnesses in sackcloth (ch. 11), and until the time of the end of the sixth trumpet.

Ver. 7-9. *War in heaven.* Michael, in this place the emblem of truth or true religion, made war against the Dragon, the emblem of infidelity or false religion, and the followers of each holding a place in the visible church, all claiming to be right, made war upon each other. The saints, relying upon the righteousness of their cause and the help of God, claimed and used no other weapons but the soundness of their doctrines and the purity of their lives, commending themselves to the consciences of men, in the sight of God, while the enemy, despairing of success by such means, fell back upon the secular arm, and thus was cast out from the protection of God, unto the earth, for his support, and his angels were cast out with him; nor was their place found any more in [the kingdom of] heaven! Since that time, the true church has never been established by the laws of the world, nor upheld by national force. And from its very nature, it is impossible it should be. All that is truly valuable in religion affects the conscience, and is a secret between its possessor and God. It is a secret principle established in the

mind; is above the reach or control of human laws, and can neither be implanted, regulated, or eradicated by them. The only benefit the religion of Jehovah or the people of Jesus have ever received from legislation was to be let alone, and left, like other men, to the enjoyment of their consciences. True religion is not of this world, and never will be beholden to human laws or carnal weapons for its success. It divides its glory with no earthly power; and neither the Dragon, nor his angels nor abettors, have ever benefited the church by legislative enactments on religious subjects. Nor, indeed, has legislation on this subject ever benefited the world. Wherever it has been attempted, as it often has, legislators have stepped beyond the sphere of their jurisdiction, usurped prerogatives, which they could neither wield nor maintain, have encroached upon the exclusive rights of Jehovah, and violated the trusts delegated to their hands. Nor are these remarks the idle vagaries of a thoughtless fancy. Look at the historical fragments of the Egyptian monarchy. Who can rise from a considerate and comprehensive review of the policy of Memphis or Cairo, and say that truth or virtue have ever been advanced by their legal religious establishments? Wherein was Egypt benefited by the atheism or idolatry of the court of Pharaoh? And did the glory of Hecatoupolis,* or her moral power, consist in the worship of Mnevis or her Apian rites? Who is made more holy, more pure, or more virtuous by the scenes of Adrammelech (2 Kings 17 : 31), or the faith of Sennacherib?

Of what benefit was the Sabianism of Babylon or Macedon, or the Magianism of Parthia, or the idolatry of Rome? Who pretends that the lewdness and despotism of the legal paganism of the present age, either within the temples of Confucius or Boodh, in the church of Mary, or upon the sands of Africa, improve

* Thebais.

the intellect or cultivate the mind? Neither the enchantment of Gibbon's pen, in the descriptive symmetry of Julian rising to empire in the name of the 'immortal gods' of his ancestors, nor the Homeric lyre, chanting the fates of Dion* or the wisdom of Minerva, can make us forget their votaries were impure and their religion a dream. If the modern religion of Asia and Africa, and the ancient worship of Europe and America, cannot be commended, who will arise against the light of history, the declarations of prophecy, and the decisions of the Most High, and defend the bloody and oppressive forms of modern Europe or the recent blindness of New England!

We may gather, therefore, both from history and Scripture, that all politico-religious establishments are corrupt, and, since the time of Christ, have been anti-Christian. Nor did the Jewish worship, the form and excuse for all other politico-religious establishments, ever answer any beneficial purposes to that people. It proved to them a snare and a trap, a stumbling-block and a curse; a cruel and oppressive yoke which neither they nor their proselytes were able to bear. And the benevolent Author of all good found fault with it and took it away. It was imposed or allowed (1 Sam. 8: 7, &c.) at first as a punishment for transgressions (Heb. 9: 10; Rom. 5; Gal. 3: 19), and all other politico-religions have been found to subserve a like purpose; and when Jehovah, through them, has sufficiently scourged the vices of the nations, he will take them away.

To prevent the church from usurping worldly dominion in free states, has exercised the vigilance of modern demagogues. But to escape from the harassing enactments of worldly legislators has been, and ever will be, the desire of every enlightened follower of Jesus. Jesus neither asked nor desired the interposition of human laws to enforce his worship nor extend

* Jupiter.

his church. Nor will any man who possesses his spirit.

The grand design of separating the church from the world having been triumphantly accomplished by Jesus and his followers, politics, which is but another name for the philosophy of human governments, became thenceforward an earthly object for temporary ends, and from that day worldly men and earthly governments have tried in vain to become legislators for the church, and thus usurp the prerogatives of Christ, its sole lawgiver. The wars of Michael and the Dragon may be seen in the history of those conflicts of earthly potentates, attempting to legislate unregenerate men into the church, and a fixed and persevering endeavor on her part to prevent their doing so. In other words, the war waged on the part of Michael is to prevent the world being mixed with the church, and the object of the Dragon is to confound them together; and this, thus far, is the tendency of every legal establishment of professed Christianity, and we may justly infer it ever will be. Hence all such are wrong. Because the truth of Jesus and the glory of God could not thus be confounded with the world or obliterated from the earth, the "Dragon, that old serpent, called the Devil and Satan," and his angels, have, from generation to generation, been filled with great wrath against the true religion of Jehovah and the followers of the Lamb. (See ch. 9 and 11.)

Ver. 10-12. *A loud voice in heaven.* At the same time the war commenced between Michael and the Dragon (v. 7), and as a proclamation which marshalled the parties to combat, after the ascension of the Man-child who was to rule all nations with a sceptre of iron, it was proclaimed in [the kingdom of] heaven, on earth, that the 'kingdom of God' was set up (ch. 7: 1-10), which was confirmed by miracles, and, more than all, by the regeneration of the souls of men, prepared and wrought by the Spirit of God and 'the

power of his Christ,' which made them living witnesses of the truth; and they have, from that day to this, overcome error, not by human laws, but by the word of their testimony as against the world, and by the blood of the Lamb as against their own sins. They have perilled their lives for the religion of the Bible, and preferred martyrdom to apostacy, and death to deception or compromise (Acts). The primitive disciples of Jesus, as commended in the Scriptures, are the pattern and first fruits of successive saints.

VERSE 13.—And when the dragon saw that he¹ was cast out unto the earth, he persecuted the woman that brought forth the man-child.

VERSE 14.—And to the woman were given two² wings^a as of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

VERSE 15.—And the serpent cast out of his mouth water as a flood,^b after³ the woman, that he might cause her to be carried away of the flood.^c

VERSE 16.—And the earth helped the woman;⁴ and the earth opened her mouth, and swallowed up the flood^d which the dragon cast out of his mouth.

VERSE 17.—And the dragon was wroth with⁵ the woman, and went to make war with the remnant of her seed, which^e keep the commandments of God, and have the testimony of Jesus Christ.

EMBLEMS OF THE TEXT.—*Wings* (ch. 9 : 9), the emblems of speed or protection.

Eagle (ch. 4 : 7), the symbol of sovereignty, rapacity, and swiftness.

¹ Gen. 3 : 15; Ps. 37 : 12; John 16 : 33.

² Dan. 7 : 35 and 12 : 7; ch. 12 : 6; Ex. 19 : 4; Ps. 55 : 6; Isa. 40 : 31.

^a The two wings.

^b As a river.

³ Ps. 18 : 4, and 65 : 7, and 93 : 3; Isa. 8 : 7, and 28 : 2, and 59 : 19; ch. 17 : 15.

^c Carried away by the stream.

⁴ Ex. 12 : 35; 1 Kings 17 : 6; 2 Kings 8 : 9.

^d River.

⁵ 1 John 5 : 18; ch. 6 : 9; Eze. 1 : 1; Dan. 10 : 4; Mat. 28 : 20; 1 John 5 : 2.

^e Who kept.

Wilderness (ch. 12 : 6) is used metaphorically, to represent things barren, chaotic, or repulsive.

Time, time, and half a time. This numerical computation is the same as a year, two years, and a half a year, or 42 months, or 1260 days; equal to 1260 years common time, as in verse 6th.

Serpent (ch. 9 : 13–21, ch. 12 : 44), the same as dragon; the symbol, 1st, of the devil and evil spirits; 2d, of infidelity or idolatry and any false religion; and 3d, of any enemy that is sly, insidious, or crafty.

Water as a flood. In Genesis (chs. 6th, 7th, and 8th), there is an account of a flood of waters which fell from the windows of heaven, or arose from the foundations of the great deep, and submerged the earth, so as to destroy every living creature that breathed on the earth, except a few, who were preserved in an ark built expressly for that end. Besides which, there are traditions, now embodied in history, of partial floods, by which large portions of the earth's surface have at times been covered with water, either by the action of earthquakes, tides, or long-continued rains. There is, however, no account of any which was so complete and destructive as that detailed in Genesis, which happened A. M. 1656, B. C. 2348,—visible indications of which are to this day apparent upon the face of the whole world, the highest mountains as well as the valleys and plains of every country furnishing indubitable evidence to sustain the historic narrative. But the word translated "flood" is in Gr. *ποταμόν*, and may be rendered river; and the reading would be: "And the serpent sent forth from his mouth, after the woman, water, as a river, that he might cause her to be carried away by the stream."

Water is the emblem of people and nations (ch. 8 : 11, and 17 : 15.) *River*, the symbol of principles, spirit, doctrines, philosophy, moving people, marching armies, &c. (ch. 7 : 8). *Mouth* is used as the figure or emblem, 1st, of the language which proceeds from it, and is the

symbol of commands, decrees, laws, &c. ; 2d, of servants, &c. The meaning of the emblems of the 15th verse seems to be that the dragon, disappointed in his attempts to destroy the *man-child*, or to destroy the church by a direct war of persecution, devised the cunning stratagem of overwhelming it by legislative enactments, philosophy, and false issues, by which great multitudes of people, like a river, are turned towards the church, by which it is inundated with unconverted members, among whom, it was hoped, the true saints might be entirely carried away and lost.

The earth helped the woman, &c. (v. 16). *Earth*, the symbol of political power, authority, influence, &c. (ch. 5: 9-10).

Dragon went to make war, &c. (v. 17). Taking this whole verse together, we may infer that the emissaries and supporters of infidelity or false religion, having failed to devour the church, either by an open and violent persecution or by an *inundation of members*, now peevishly set themselves at work in the little business of vexing individuals either by artifice or force.

HISTORY.—As these symbols in chapter twelfth are partly a review of preceding histories, we shall have frequent occasion to observe their connection with other histories of the world which are not now distinctly brought before us. We find the history of the infant church of Jesus, as it came fresh and new from the hands of its Master and Lord, luminously drawn by the inspired penman of the "Treatise" called the Acts of the Apostles, after whose death and the fall of Jerusalem, the Christian religion, which had previously been, in the eyes of the Roman emperors, confounded with Judaism (if indeed it had at that time attracted their notice at all), spread so rapidly and gained so extensively upon the empire, as to excite at first the surprise, then the opposition of the court.

This religion presented to the state three features peculiarly offensive.

FIRST. It was the policy of Pagan Rome to allow all foreigners the liberty of worshipping according to the customs of their own country, while they paid due respect to the established religion of the empire. But the Christians treated the idolatry of Rome with abhorrence, and denounced upon its votaries the vengeance of Jehovah and the damnation of hell. Hence they were regarded as bigots and enthusiasts, who wantonly disturbed the peace of society; and if they persevered after being threatened and punished, they were thought to be contumacious and evil-disposed persons, whose growing importance and mischievous dogmas were a serious cause of alarm to all the friends of the empire.

SECONDLY. The emperors claimed and exercised a jurisdiction over the consciences of their subjects and the religion of the state. This prerogative the Christians claimed as belonging only to Jehovah, and that its pretended exercise by worldly sovereigns was an usurpation of the natural and inalienable rights of man, which could not be infringed without sinning against God, and must excite the indignation of Deity, and call down upon the emperor and the state the retributive judgments of Heaven. Hence they were looked upon as the enemies of law and good order, and as hostile to the best interests of the state.

THIRDLY. The government of the empire was at that time a settled despotism, the "pleasure" of the sovereign being the law of the realm, notwithstanding a shadow, called a senate, which pretended to enact laws, but whose business was, in reality, obsequiously to study and echo the emperor's will. But the Christians collected together, and organized small bodies of men and women into societies, called assemblies or churches (Gr. *ἐκκλησία*), the laws of which were purely republican, in which all members were placed upon a footing of perfect equality, whether male or female (John 3: 8; Gal. 3: 28), freeman or slave (Col. 3: 25),

rich or poor (Jas. 2: 1-3-9; 1 Pet. 1: 17). In these republics, the distinctions of society, both Pagan and Jewish, were wholly unknown. The members were taught and claimed a complete independence of conscience and the right of thinking for themselves, and they exercised the liberty of disregarding or violating the religious laws of the empire at their pleasure; nor could they be checked by bribes, immunities, or threats. This was construed into designs and overt acts of rebellion and treason against the state, which, in a despotic government, is peculiarly annoying. Hence Christians were condemned upon such *primâ facie* evidence of guilt, without stopping to investigate their principles or to inquire into the merits of their cause.

FOURTHLY. Another feature in the Christian religion, which rendered it unpalatable to the population of Pagan Rome, consisted in the fact, that every succeeding generation of Pagans was taught to revere and worship the famous statesmen and warriors of the preceding age, as having a great influence with the "immortal gods," by whom they were constituted the protectors of particular cities, the beatified patrons of particular families and individuals, and the guardians of the temples in or near which their mortal remains were deposited after death; but the Christian religion taught that this, however pleasing to the superstition or grateful to the pride of families, was a gross delusion, and that there was but one mediator between God and man, the man Christ Jesus.

These things having excited the hatred and opposition of the people and emperors of Rome, their hostility at times broke out into seditious and mob-like violence. On other occasions persecution assumed the grave and steady tone of law. But the sudden and bloody changes in the government, which at this period so frequently attended the choice or accession of magistrates, generally suspended or shortened the continuance of persecution, by diverting the attention of the

emperors from this to other objects affecting their personal safety or the permanency of their thrones; so that persecution seldom lasted longer than the reign of a single sovereign, and was then very often interrupted or partially suspended, and was at no time general throughout the empire, which was overturned by the policy of Constantine, about two and a half centuries after the fall of Jerusalem. The most noted persecutions which occurred under the direction or approbation of the Pagan emperors, were those of Nero, A. D. 60-68; the Antonines, A. D. 140-175; Severus, A. D. 200; and Dioclesian, A. D. 290-300.

NOTE.—The persecutions of the Pagan emperors are usually reckoned ten in number. Why “ten” should have been adopted, as a fixed and standard number, in this instance, is difficult to imagine, because it is unsupported by history or truthful probability. If the transcript of ancient history, by modern historians, is not generally more reliable than it is on this subject, we are certainly living in a dark age.

The great object which the emperors of Pagan Rome seemed to have had in view was, either so to crush and disable the church, that it should never afterwards arise to perplex future sovereigns, or to gratify the tyranny of some court favorite. These persecutions, which perpetually harassed the fears of the Christians, and kept them in uncertainty (nearly as painful as persecution itself), drove many of them to seek that safety in voluntary exile, among illiterate and barbarous nations, which could not be enjoyed within the jurisdiction of the polished and magnificent capital of the world. These repeated attempts at persecution opened the way for the overthrow of the Pagan power.

The persecutions of the emperors were, in some, the result of long-meditated state policy—to rid the country of a body of men which were regarded as the movers of sedition, and, of consequence, were by them looked upon in the light of political rather than reli-

gious offenders. Such were the persecutions of Trajan, Adrian, the Antonines, and Severus, A. D. 100-174-200; but in others, persecution originated in a bloody and ferocious cruelty which seems to have delighted in mischief, for the gratification of a wanton propensity to torment the defenceless victims of a despotic and arbitrary will. Such were the cruelties of Nero and Commodus, A. D. 60-190. Nor was this unwarrantable exercise of the imperial prerogative always confined to the societies of Christians. The violent political struggles which at that period so often attended the succession of the imperial power, and which frequently involved in sanguinary, and, more than once, in desperate combat, the legions of the empire, were as often followed with the execution of the opposers or enemies of the successful aspirant as with the proscription of the Christian churches (*see Tytler, vol. 3: ch. 4*). These massacres, in which the best blood of the nation was spilled, brutalized the successful competitors, unsettled the minds of the people, weakened the empire, corrupted the legions, and dispersed their forces to the standard of their respective leaders, who, in turn, aspired to the imperial command. In these struggles Christians were more or less involved, as they were swayed by interest or fear; and they were found in various offices and command, both civil and military, from the days of John the Baptist to the time of which I am speaking, and were subjected to all the inconveniences and enjoyed all the advantages which resulted to the parties they had espoused. Nor is it, in all cases, easy to decide whether individuals and cities suffered for religious or political faults.

Nor was it by outward and open persecution alone that the church suffered. The Christian religion was at first received by many from a conviction of its truth, based on external evidence, without a due examination of its doctrines and requirements (Acts 8: 18). The power of working miracles and the gift of tongues con-

vinced many, and led them to acknowledge its divine authority, who retained the prejudices of their early education and the principles of the prevailing philosophy which they had before imbibed. These prejudices they incorporated or intermixed with the truths of Christianity, and thus forming new systems from the principles of both, differing from the originals, although retaining some resemblance to each, they divided the churches into parties, and fomented schisms and disputes, which blinded, perplexed, and bewildered their followers, and perverted the simplicity of the Gospel into a net of subtleties and mystery.

Others vainly endeavored to reconcile together the opinions of the different schools of pagan philosophy, and accommodate these to the doctrines of Christ. By introducing subtle and obscure metaphysics, they removed the plain and simple truth beyond the comprehension of the mass of mankind; and hence, at that early period, sprung up those inveterate and endless controversies between faith and reason, religion and philosophy, doctrine and practice, which have continued to this day. Here we see the germ of those corruptions of the doctrines of the religion of Jesus, which distract and divide the churches in the present age, and which may be referred to under the fourth trumpet (ch. 8: 12).

Having failed to destroy the church by open persecution and sanguinary opposition, or by the more insidious measure of corrupting its doctrines, a third attack was made, which was directed against its organization.

A. D. 250. About the middle of the third century, the churches of Western Asia began to unite into general associations, all the churches of a province forming one body, and agreeing to be governed by general rules of discipline, which were framed by a general council of deputies or delegates selected from each particular church. These assemblies, afterwards, among

the Greeks, received the name of "synods." The churches of Europe soon followed their example. But among the Latins these general meetings were termed "councils," Lat. *concilia*. The rules of discipline there enacted were called "canons." At these meetings it was necessary, for the maintenance of order, to select some person eminent for authority or ability, or the favorite of a particular party, to preside. As these began to be selected from among the larger churches, it was soon claimed by such churches as a right; and hence arose the metropolitan or governing church of particular districts or provinces. Their elders were styled patriarchs, who soon claimed, and were held to be a superior order in the church. A subordination soon took place among these, and before the reign of the Emperor Heraclius, A. D. 603, the powers of the churches of the empire were reduced to four heads, Constantinople, Antioch, Rome, and Alexandria.—These were subsequently reduced to two, Rome and Constantinople, which, on the accession of Phocas to the throne of the Eastern empire, was absorbed by the bishop of Rome, who was thenceforward called "universal bishop" of Christendom, and "head of all the churches," which, by adding temporal power to spiritual, he has continued to maintain for more than twelve centuries. Under the authority, and dependent upon the overshadowing power of the "universal bishop," and accountable to him, there has been added to "the church" a vast number of orders and grades of officers, as cardinals, priests, bishops, archbishops, abbots, curates, deans, clerks, committees, agents, synods, councils, friars, nuns, and a host of others both males and females, ordinate and subordinate; and many of these are continued and zealously maintained in those fragments of "the church" which have latterly supplanted, to so great an extent, the dominions of the pontiff of the Roman see. These departures from the ancient simplicity of the form and organization of the primitive

churches, have given rise, in modern times, to great controversies, which in some cases have been waged with zeal, acrimony, and bloodshed. At present the dispute presents four aspects—1st. Those who maintain that it was the intention of Christ that all the churches should form one body, which was to be governed by St. Peter and his successors.

2d. Those who deny the evidence of any divine institution of a supreme perpetual head, but refer to the Apostles the nomination of bishops or ministers presiding over a certain district, whom the civil authority and the regulation of good policy afterwards subjected to a metropolitan, a patriarch or archbishop.

3d. Those who maintain that it was the intention of Christ that all ministers and teachers of the Gospel should be upon a level of perfect equality, and receive, as a body, the care of the churches.

4th. Those who maintain that neither Christ nor his Apostles have laid down any precise or certain system of church government, but have left all Christian associations to regulate the government of their churches in the manner which is best adapted to the spirit of their political constitutions, and to the ever-varying state of mankind in different stages or periods of society.

In these three ways the dragon persecuted the woman that brought forth the man-child, as we have seen—First, by attempting to crush the whole body; second, by corrupting and mystifying her doctrines and practice; and third, by changing the form of her government and organization. When the “sixth” head of the dragon, the pagan Roman empire, fell, and two others came up in the place of it, which, for the time being, formed the seventh head, whose seat was located at Constantinople, these two became the wings, or side bodies of the eagle, upon which the woman was at length carried into the wilderness; but previous to this we are to contemplate the seventh head of the dragon, in the form of a serpent, casting forth waters,

as of a river, that the woman might be carried away by the stream. In this method of attack upon the church of Jesus, the object was to prevail upon his followers to attach themselves, as partisans, to the interests of one of the rival chiefs, who, on the death of Constantius, after the resignation of Dioclesian and Maximian, aspired to the prize of the Roman empire. These chiefs were Galerius, Severus, Maxentius (son of Maximian), and Constantine. Severus first fell in battle, Galerius was carried off by a mortal disease, Maxentius and Constantine remained.

The Christians at this time were extremely numerous both at Rome and in the provinces. A. D. 295-300, Constantine, being proclaimed Cæsar in Gaul, suddenly espoused their cause, being converted, as was pretended, by a miraculous vision (the medium through which statesmen frequently calculate the chances of future advancement), and drew them in a strong body to his standard. The first Roman emperor who embraced the Christian faith was Philip, about fifty years before, A. D. 248-9. Constantine did not at first openly profess himself of the Christian faith, only lent his influence and power to protect those who became his political or military partisans; and his whole religious conduct appears more like the art of a wily politician than a sincere following of Jesus Christ. While Constantine was thus drawing the Christian forces to his support, he had the address, at the same time, to preserve his authority and influence over his pagan adherents. Maxentius, on the other hand, from hatred to his rival, exerted himself to secure the attachment of the pagans, and so decide the controversy of politics and war on religious grounds. Hitherto the contest had worn a political aspect, and as the leaders were pagans, while the Christians had nothing to hope from the success of either party, they were, as a body, indifferent. But by infusing a new element into the causes of dispute, Maxentius supposed he could unite all the pagans on his

part, and decide by a religious struggle the fate of the empire, which, from the obscurity of the Christians, and his consequent ignorance of their numbers, he judged would terminate in his favor. While the leaders themselves remained pagans, and held the command of the legions and prætorian bands, the pagan cause appeared, indeed, invincible; but the result of party contests could never be foreseen. But the moment the Christians threw the weight of their influence in favor of Constantine, a cloud spread over the prospects of Maxentius, and his success appeared doubtful. The very fact of the uncertainty of the event inspired the rising party with confidence and enthusiasm, whilst it paralyzed the sinking interest with dread and dismay. Constantine hastened to take advantage of this state of suspense, while the ardor of his soldiers and the fears of the enemy promised him success. A battle soon ensued. In the first engagement, as Constantine had foreseen, Maxentius was defeated and slain, leaving himself sole master of the Roman empire. This event was hailed with the greatest joy by the Christians, who, after struggling with every opposition which ignorance, credulity and persecution could bring against them, were suddenly exalted to the imperial throne. One of the first steps of the administration of Constantine, on obtaining power, was to issue (A. D. 313) the edict of Milan (see fifth trumpet), by which he granted to the Christians the public exercise of their religion, but assumed to himself the pagan title of *Pontifex Maximus*, or Highest Pontiff, or chief priest of the pagan worship. But the daily increase of proselytes to the Christian faith soon determined the mind of the emperor, and he made some appropriations towards building houses for Christian worship. His example rapidly increased the number of professed Christians, and Constantine began openly to defend their principles. A. D. 321, eight years after the edict of Milan, Constantine published an edict, by which he granted to all his subjects the free and universal permission of bequeathing

their fortunes to the "holy Catholic church," which now received the preference of the emperor; and the Christian religion was thenceforward established by the public laws of the Roman empire. By these laws, men were legislated into "the church," and with them every thing that was splendid in magnificence and corrupt in ambition, and the Gospel of Jesus was in danger of being submerged and entirely carried away by the torrent of political favors. The profuse honors heaped upon the illustrious living heroes of the church were also shared by the venerated dead. Tombs and monuments were erected in honor of the martyrs, and places of public resort and houses of worship were consecrated to the relics and ashes of the saints. The bones of St. Peter and St. Paul, or what were believed to be such, were removed from their graves, two hundred years after their death, and deposited in magnificent shrines at Rome.

Constantinople received from her provinces the supposed bodies of St. Andrew, St. Luke and St. Timothy, after these had been dead three hundred years. Portions of these relics were lent out to other cities and their churches, where the priests had not the dexterity to discover or purchase for themselves.

Thus promoted and aggrandized, the doctrines of the church were vitiated. Her converts became proud and rich, and schemes of amusement and wealth rather than piety drew off the attention of the multitude. Pleasure, politics, war, commerce and ambition filled the minds of these new religious adventurers, and the destruction of the simplicity and purity of the church seemed on the eve of being effected, and the religion of Jesus become extinct. At this moment, the defection of Arius filled the doctors of 'the church' with alarm for the safety of their particular tenets (see fifth trumpet ch. 9 : 1-11), and added a new trial to the Christian faith, A. D. 318.

A. D. 325. The famous council of Nice, in Bythia, was assembled, consisting of three hundred a

thers and patriarchs, who condemned Arius, and framed a religious creed, which was adopted by the emperor, and made, by law, the faith of the churches throughout the empire, from Persia to England, and from Germany to the Libyan desert.

* At Nice, however, the principal point in debate was concerning Jesus Christ, as the Son of God, who was declared, by that Council, to be "truly God, of the the same substance as the Father." But the opposite doctrine of Arius, "that the Son of God is totally and essentially distinct from the Father," gained so upon the professors of Christianity that Constantine permitted Arius to return from exile; and on his death, his son Constantius, on ascending the throne of Constantinople, espoused the Arian cause. The ancient city of Byzantium, situated near the southern shores of the Black Sea, on the straits between Europe and Asia, had been selected, in the latter years of Constantine, as the seat of his court, and the name changed to Constantinople, which, at his death, became the capital of the eastern half of the Roman empire, which was now divided among his sons; in the western half of which Constans, from his capital at Rome, where the Catholics held the pre-eminence, as zealously defended the Nicene Creed. Neither Synods nor Councils could longer decide the controversy, and an appeal to arms and to the god of war was the last resort of the contending brothers. Constans fell in battle, and (A. D. 349) Constantius succeeded to the Roman dominions of Asia, Africa, and Europe. But the people of Constantinople and Rome were descended from different origins, spoke different languages, and, although the religions of both were afterwards changed and modified, and although both were at times subjected to the government of the same monarch, yet, henceforth, these two cities became the rival heads of two distinct kingdoms—the two wings of the great eagle of the Roman empire. Thus, Christians who had but just emerged from the pagan yoke were left to make war upon each other, in

which brother shed the blood of brother; but "they who have not the spirit of Christ are none of his." (Rom. 8: 9). During the contentions of the two empires, the followers of Jesus were spared from persecution, and the religious factions, in their strife for sovereignty, spent their forces against each other. But another trial awaited them in the irruptions of the Goths, Huns, Vandals, Alani, Lombards, and the tribes of Germany (see ch. 9: 1-11). Many of these nations, on their start, were barbarians and idolaters; in war, bloody, implacable and destructive; but in peace, hospitable and kind, even to strangers, and, when of the same nation and under the same sovereign, entertained for each other the most friendly feelings of regard. In their progress south, they subdued nations more refined than themselves, and embraced the religions and customs they conquered, and in many respects, in the course of the succeeding generation, became a cultivated and enlightened people.

As the nations of the world were thus flowing like rivers upon the church, another attack was made upon the Christian religion by a perversion of the positive rites and practical ceremonies of the gospel. Baptism, an ordinance enjoined and submitted to only on a profession of faith in Jesus Christ, as the Son of God, and in which the believer was buried into the likeness of his death (Rom. 6: 4-5), and raised in the likeness of his resurrection, was made a political engine of wonderful and mysterious efficacy, in the salvation of uncompelled to submit; and the consecrated bread of the believers, unto which both children and adults were Eucharist, enjoined as a memorial of the death of Christ (1 Cor. 11: 26), was broken to the sick and the dying to smooth the path to the tomb, and insure a passport to eternal rest.

But in spite of all these things, many adhered to the truth; and, A. D. 606, the dragon with his eighth kingdom, cemented by the papacy (ch. 13 and ch. 17), "went to make war with the remnant of her seed

which keep the commandments of God, and have the testimony of Jesus Christ," which is more fully illustrated in succeeding chapters.

On a review of this history, as compared with the emblems of the text, we are struck with the singular precision of the prophecy, and the unerring choice of symbols which foreshadow the history. The times of these occurrences were exceeding prolific, both in experiments and historians, in fables and facts. A score of fathers, both of friends and foes of every conceivable degree of celebrity, have exhibited to the scrutiny of succeeding ages both their own, their neighbors', and their country's vices, by which we are admonished to shun their examples.

From the time the dragon was cast down to the earth (v. 12), A. D. 100, to the end of his persecution of the woman, A. D. 300, was about two centuries.

Then he took her under his protection, thinking to destroy her with the allurements of gain and the pride of success; but the division of the empire, and the religious discussions consequent upon the defections in the church, which perpetually led to the study of the Holy Scriptures, and a recurrence to first principles, served to keep alive, in the hearts of many, the pure faith of Jesus for three centuries more, when, in the beginning of the seventh century [A. D. 606-12], a new scheme was set on foot by the dragon, who, despairing of the destruction of the whole body of the church, or a corruption of her principles, now sought the gratification of his petty malice, through the agency of the Papists, in individual tortures, threats, and deaths, for a time, times, and half a time, or 1260 years, to terminate about A. D. 1866-80, when other scenes are to be introduced, and preparations made for the conversion of the nations (ch. 11: 15).

We now return to sketch the appearance of the beast, in and by whom the dragon has wrought the persecutions against the church and those who have the Bible, which is the "testimony of Jesus" (Rev. 19: 10).

CHAPTER XIII.

1. JOHN STANDS UPON THE SAND OF THE SEA, AND SEES A BEAST RISE UP OUT OF THE SEA HAVING SEVEN HEADS AND TEN HORNS.—3. ONE HEAD IS WOUNDED AND HEALED.—6. THE BEAST BLASPHEMES.—7. MAKES WAR UPON THE SAINTS.—10. IS HIMSELF KILLED WITH THE SWORD OR LED INTO CAPTIVITY.—11. ANOTHER BEAST, AN IMAGE OF THE FIRST, COMES UP OUT OF THE EARTH.

VERSE 1. And I stood upon the sand of the sea, and saw a beast rise up out¹ of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

This beast makes such a figure in the world, is of a character so unique and diverse from all that has been described in the preceding chapters of this book (ch. 12 : 3), that I shall first compare its delineation in several portions of Scripture, and then its historical outlines with the emblems of the text.

CH. 12 : 3.

And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Dan. 7 : 6. The third beast had four wings and four heads.

CH. 13 : v. 1,

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

CH. 17 : v. 8.

The beast that thou sawest was and is not, and shall ascend out of the bottomless pit, and go into perdition.

Dan. 7 : 2, 3.—Four winds of the heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another.

Ch. 17 : 15. The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

Ch. 17 : 9. The seven heads are seven mountains,

¹ Dan. 7 : 7, ch. 12 : 9 and 17 : 3-9-12.

on which the woman sitteth [mountain, from Gr. *ὄρος* a mountain, or perhaps a hill], ch. 12: 1-12.

Ch. 17: 10. And there are seven kings [*there are*, Gr. *εἶσι*, these are, that is, the heads, the mountains, and the kings are the symbols of the same things]: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

Ch. 17: 12. The ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast. [The horns and the kings of this verse are emblems of things similar to those represented by the heads and mountains of ch. 13: 1, and 17: 10, but they are not the same identical things.]

It will be noticed that the dragon of ch. 12: 3 has seven crowns upon his head, but the beast from the sea has ten crowns upon his horns; but we likewise see by ch. 13: 2, that the dragon is merged in and becomes identified with the beast, during the continuance of his power, or rather, that during the lifetime of the beast from the sea, the dragon confers upon him his work of persecution, and himself retires from activity, that is, during the existence of this organized form of religious opposition, the idolatrous nations of the earth are comparatively inactive.

Ch. 13: 2. The beast which I saw was like unto a leopard, and his feet were as the feet of a bear,

Dan. 7: 5. His feet resembled the Persian kingdom: he stood upon four clumsy empires, his four chief supporters during his existence, which possessed the savage ferocity of a bear, and "arose to devour much flesh."

Dan. 2: 41, 42. The image which Daniel saw had feet and toes, but does not say how many toes. The feet and toes were of the same material, iron mixed with clay.

Dan. 7: 6. The Macedonian kingdom: the "king of Grecia was like a leopard" (Dan. 8: 21).—

NOTE—The general appearance of this beast from the sea was like the Macedonian or ancient Greek empire, that is, several warlike independent states united under one head, professing a religious mixture of all idolatries, and conquers partly by force, partly by stratagem.

These four kingdoms or empires were—1st, Italy, A. D. 600.

2d, France, A. D. 800.

3d, Spain and German empire, A. D. 1100, 1500.

4th, Austria, A. D. 1700. These, separately or unitedly, have been the chief support of the papacy to the present time (see page 281).

and his mouth was as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority—that is, he was to become the head and seat of idolatry and infidelity, and the most active opposer of the true religion, during his existence, of any other nation in the world.

Dan. 2: 32, and 7: 4. The lion was the symbol of Babylonia.

In ch. 12: 3 we have seen that the great red dragon, as he existed at the birth of Jesus Christ, was Pagan Rome. The red horse of ch. 6: 3, 4 was Assyria ruled by the court of Nineveh. (See also Nahum 3: 4.)

The mouthpiece and lawgiver of this beast from the sea resembled Babylon in haughtiness, tyranny, cruelty, bigotry, and injustice.

Ch. 17: 3. I saw a woman sit upon the scarlet-colored beast.

Ch. 17: 18. The woman is that great city which reigneth over the kings of the earth (see ch. 12: 1).

NOTE 1. The woman is not the beast, but sitteth upon it.

NOTE 2. The kings of the earth are usually allowed to be the highest earthly power; but here is a power above the kings, and sitteth upon them and reigneth over them.

NOTE 3. This is a power above many political nations, and rules over the political powers, but is located in a single city (see ch. 11: 8, and closing reflections on 6th trumpet, 9th).

NOTE 4. This city which ruled kingdoms is symbolized as a prostitute and a harlot. As a single prostitute ruling a number of kings.

Ch. 17 : 4. The woman was arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications. Ch. 13 : 1. Upon the heads of the beast were the names of blasphemy.

The woman is like the beast, a politico-religious power, but a prostitute, or apostate. Ch. 17 : 3-5. The beast was full of the names of blasphemy; and upon the forehead of the woman was written Mystery, Babylon the Great, the mother of harlots and abominations of the earth.

NOTE 1. What things are blasphemy in Scripture? (See ch. 13 : 8.)

NOTE 2. What things are accounted abominations? Abominations are things hateful. 1st. Sin and various gross practices are called abominations 2d. Wearing the dress of the opposite sex, Deut. 22 : 5. Was this the practice in this city that ruled the kings of the earth? Was it inculcated in her religion? To what extent has it been followed? 3d. Lying, Prov. 12 : 22. 4th. False weights, Isa. 66 : 3. 5th. Idols, Deut. 7 : 26. 6th. Pride and proud persons, Prov. 16 : 5. 7th. The ways, thoughts, &c. of the wicked, Prov. 15 : 8, 9, 26. 8th. Hypocrisy, or one that prays to God and disregards his law, Prov. 28 : 9. 9th. Idolatrous armies. The idolatrous sovereignty and armies of Rome—Dan. 12 : 11; Matt. 24 : 15—when employed to subvert the religion and liberties of a nation [Judea]. These practices are all enjoined, encouraged, or excused by this mistress of the nations.

NOTE 3. What things are accounted fornication in Scripture? Fornication is of four kinds: 1st, whoredom, or the act of incontinency between single persons, for if either of the parties are married it is adultery, 1 Cor. 7 : 2. It is put, 2dly, for adultery itself, Matt. 5 : 32; 3dly, it is used to represent idolatry, 2 Ch. 21 : 11, &c. &c.; and 4thly, in this place, and in ch. 19 : 2, it seems to represent a compound of idolatry and heresy, or apostacy, all of which may in general be understood by the term infidelity.

On the forefront of the mitre or bonnet of the high

priest, at the temple of Jerusalem, was written "Holiness to the Lord;" but on the mitre or forehead of this woman was written "The mother of harlots," "The mother of abominations."

Ch. 11 : 7. The beast that arose out of the bottomless pit made war with the witnesses, and slew them.

Ch. 17 : 17. The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus.

Ch. 13 : 2: The dragon gave to the beast his power, his seat, and great authority.

NOTE. This power is given to the beast, not to the woman that rideth upon him.

Ch. 17 : 8. The beast was and is not, and shall ascend out of the "bottomless pit," where Arianism came from (ch. 9 : 1-12 & ch. 11 : 7).

Ch. 17 : 9, 10. The seven heads are seven mountains. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space.

Ch. 13 : 7. And it was given unto him (the beast from the sea) to make war with the saints, and to overcome them.

Ch. 17 : 6. And I saw the woman drunken with the blood of saints and with the blood of the martyrs of Jesus.

NOTE. Those who have the Scriptures have the "testimony of Jesus" (ch. 19 : 10).

Ch. 17 : 13. The ten horns gave the beast their strength.

Dan. 7 : 17. Those great beasts are four kings which shall arise out of the earth.

Dan. 7 : 23. The fourth beast shall be the fourth kingdom.

We may conclude that kingdom is here meant where the words "king" and "beast" are used. If, therefore, we use the word king in this place as synonymous with kingdom, will it not follow, as a necessary and legitimate result, that the "king never dies," while the kingdom remains unsubdued?—that is, that the authority and power of the kingdom continues, although the magistrate is changed or dies? The empire, then, continues, and is the same, until it is sub-

verted or its power transferred to another kingdom. A mere change of the name, or a civil revolution, by which the power of a nation changes hands, cannot be held to terminate a kingdom. Because the rights and conquests of a kingdom cease in its subversion, where the nature of the government is altered, or the seat of power or the residence of the magistrate is transferred from one city to another, either or all of them does not destroy the kingdom. Nor does a change in the form of government, from a republic to a monarchy, or from a monarchy to any other form, destroy the identity of the kingdom, nor can it be held to terminate its existence; for, if it would, then an impulsive or retrograde movement of parties, or a change of ministry, or a change of policy, might be an excuse for a violation or annulling of treaties, which, like all other contracts, expire with the death of parties, unless they survive in the persons of their assigns. As for example, if, as in the Hebrew nation, the government is changed from a republic to a kingdom, as in the time of Abimelech, in the time of Samuel and Saul, it does not follow that this would operate to terminate the Hebrew government; nor the revolution, which transferred the power from Saul, of the family of Benjamin, to David, of the tribe of Judah; nor, again, did the revolt of Jeroboam, of the tribe of Ephraim, although by it the power of the nation was divided between Ephraim and Judah. In these examples we see the form and nature of a government changed and afterwards transferred to another tribe, and then the kingdom divided, and all this without terminating it. The change called the Revolution, in the government of England, A. D. 1660, from Episcopal to Protestant rule, and in France, A. D. 1800, from a monarchy to a republic, and again from a republic to a monarchy, did not terminate the kingdom, as such, technically speaking; it was still the government of France, as the former was of England, nor did the "king," *i. e.* the power of the kingdom, termi-

nate. The same is true of ancient Rome. The various internal or external changes in her police, from B. C. 75 to A. D. 75, a period of 150 years, did not terminate the empire. Nor was it terminated by any changes which took place from the reign of Romulus, Tarquin, or Numa, to the days of the tribunes or emperors, until the reign of Constantine. But he divided the power and glory of the empire between Rome and Constantinople, which his successors eventually transferred to the Byzantine court; and, not by changing the form of government and religion, but by establishing a new government and religion with different manners and language, Constantinople became the seat of a new empire. Then pagan Rome was overthrown, the pagan empire terminated, and the "kingdom" of pagan Rome came into the reckoning of the nations, as a thing that had been, and was now past. Then the eastern empire came up, her successor, which was the seventh (Rome being counted the sixth), five having fallen before. Constantinople, the seat of the Eastern Roman or Greek empire, and the seventh head of the beast, became the parent of the eighth in a manner that no previous government was ever the parent of its successor. When Rome was overthrown and desolate, her population and laws and religion were restored by Justinian, of the eastern empire (ch. 9 : 1, 11), A. D. 540; and when the contest for spiritual supremacy was narrowed down to a dispute between the rival prelates of Constantinople and Rome, Phocas, emperor of the East, voluntarily preferred the honor of the bishop of a foreign city, to the equal pretensions of his own bishop, and relinquished the claims of supremacy to the patriarch of Rome. So that the eighth was of the seventh as a child is of its parent; yet the eighth partook of the nature of the whole seven, which had existed before it, and showed some marks of resemblance to them all, and at the same time was so different from each [of all the rest] as to be clearly dis-

tinguishable from all. To ascertain, therefore, what were the seven heads, we are to reckon pagan Rome as one of them, and then reckon up five that had existed previously, and one that succeeded between the fall of that city and the rise of the harlot—the city that now reigneth over the kings of the earth. Those empires which successively existed as persecutors or competitors of the true religion, prior to the Roman empire, were the Syro-Median, the Macedonian, the Persian, Chaldean and Assyrian. Those which have existed since are Constantinople, or the eastern Roman empire, and the several nations that have supported the pretensions of modern Rome, which, in latter times, have been the southern and western kingdoms of Europe, and their provinces on the American continent (see note, page 314). If any should think the nations professing the Greek, Armenian, Pagan or Mahometan worship ought to be reckoned either as opposers or competitors of the gospel, it may be replied that there is no credible history which asserts the fact that the gospel, or any of its professors, have, for centuries prior to the recent action of the churches, been within the precincts of their legal power; and the modern movements of the churches among them assume more the hostile encroachments of conquering invaders than the down-trodden and unsupported appeals of defenceless suppliants.

Ch. 13: 4.—They worshipped the dragon which gave power unto the beast, and they worshipped the beast.

They worshipped the dragon, through their idolatrous devices, and the beast by saying “Who is like him?” “Who is able to make war with him?”

Ch. 13: 1. A beast with seven heads and ten horns.

Ch. 17: 12. The ten horns which thou sawest are ten kings which have received no kingdom as yet, but receive power one hour with the beast.

NOTE.—It is not said that these horns grew upon the heads, although they were a part of the beast. These horns were kings or kingdoms which had received no dominion at the time the revelation was penned, so that they were no part of any preceding governments, and we may infer they were no part of any of the seven heads, if not of the first six.

Ch. 13: 1. Upon his horns ten crowns.

NOTE.—These were all to be monarchies (ch. 4: 4; 6: 2; 12: 4; &c.)

Ch. 17: 13. These have one mind, and shall give their power and strength unto the beast.

Ch. 17: 16. These shall hate the whore and make her desolate.

Ch. 17: 14. These shall make war with the Lamb, but he shall overcome them.

These shall give their strength to the beast, but shall hate the whore. So that the whore and the beast are two distinct and assailable things.

Dan. 7: 6. The third beast had four heads.

Dan. 7: 7. A fourth beast having ten horns.

Dan. 2: 4. The fourth kingdom shall be strong as iron.

Dan. 8: 8. Therefore the he-goat waxed great, and when he was strong the great horn was broken, which was between his eyes, and for it came up four notable ones, towards the four winds of heaven. And out of one of them (i. e., one of the four horns) came up a little horn which waxed exceeding great, * * * and by him the daily sacrifice (v. 13) was taken away, * * * two thousand three hundred days.

Dan. 7: 8. There came up among the horns (of the fourth kingdom) a little horn (Dan. 7: 20), whose look was more stout than his fellows. Before this eleventh horn, which came up [while the ten were standing?], three of the ten were subdued.

NOTE.—When three of the ten were fallen, seven of them remained: and the little horn himself made eight. So that eight remained when he had come up.

NOTE.—If two thousand three hundred days are to be reckoned of prophetic time, then the prophecy stands at 2300 years for its fulfilment; but if literal, then, six years, four months, and twenty days. But the temple was cleansed

Dan. 7: 21. I beheld, and the same horn made war with the saints, and prevailed against them (v. 25); and they shall be given into his hand—a time, times, and half a time, i. e., 1260 years. (See chap. 12: 14.)

two or three years from its pollution by Antiochus Epiphanes, although the sanctuary and altar were not. (Compare 1 Mac. 1 : 20-29 with 2 : 52. See also 2 Mac. 10 : 2-6 ; also Josephus' Jewish Wars, b. 1, c. 1.)

INFERENCES.—The little horn out of the four horns of the third beast does not seem to be the same as the little horn which came up among the ten horns of the fourth beast. The little horn of the third beast took away the daily sacrifice. The little horn of the fourth made war upon the saints.

Dan. 7 : 8. A mouth speaking great things.

Dan. 7 : 20. A mouth speaking very great things.

Rev. 13 : 2. His mouth as the mouth of a lion.

Rev. 13 : 5. A mouth speaking great things and blasphemies.

NOTE.—It is worthy of especial remark that Daniel saw the Macedonian kingdom, of which Alexander was the last sovereign, with one horn, or the first dynasty, as its head, which, when broken, gave place to four others ; and that the five constituted together only one beast, although they were spread from the West to the East, and from the South to the North. The same beast had also four heads, which were distinct from the horns ; a little horn also grew out of one of the horns, which also became great. So that in all, this beast had six horns, which grew out of four heads. With reference to this it may safely be said that the Scripture, in that place, represents a horn, either as the whole race of one dynasty, or the capital city from which, for the time being, they issue their commands and direct their enterprises. So the ten horns of Daniel's fourth beast (Dan. 7 : 7), together with the head, made but one beast. If the little horn of Daniel's fourth beast could be identified with the harlot of the Revelations, the two prophecies would serve to illustrate each other. But we must not force a conclusion, because things that are similar, or even things that are alike, are not always the same things. So it follows that no particular government, as such, shall of itself alone be called a beast, because several of them may be included in one. But particular systems of infidelity, that is, particular systems of religion which are independent of

inspiration, or in opposition to God, are beasts, and the governments which support them constitute their heads or horns. The precise systems of Rome, Macedon, Persia or Babylon, illustrated by comparing their religion and police, would be a valuable work. Of the four beasts of Daniel, Sabianism composed the first, and was professed by Egypt, Assyria, and Chaldea. The second was Magianism, professed by the Medes and Persians; the third was the philosophy of Greece, professed by the Grecian states, Macedon, and their conquests. The fourth was Roman idolatry.

I have before shown (chap. 12 : 1-12) that the seven heads are seven consecutive empires which have arisen in opposition to Jehovah, and are Assyria, Chaldea, Medo-Persia, Macedon, Syro-Media, pagan Rome, the Byzantine empire, or eastern Rome. And the nations which support the papal Roman form, are the body of the beast from the sea.

And the ten horns (ch. 5 : 6) of this beast seem to be the successors of the Eastern and Western empire, which were,

1st. The Burgundians, in Gaul.

2d. The Suevi, in Spain.

3d. The Ostrogoths, in Pomerania.

4th & 5th. The various tribes who raised Odoacer to the throne of Italy, viz., the Scurri, Alani, Goths, &c. All these were in what was called the Western empire. The Vandals took possession of Africa. These fell before the troops of the Eastern empire, from which these provinces were wrested by the Saracens, on the north coast of whose empire France has latterly gained some footing.

The nations which established themselves in the Eastern empire were,

1st. The Gæpidæ, in Illyria and Macedonia.

2d. The Rugii, in Moesia and Thrace.

3d. The Turcilingi and Ostrogoths, in Dacia and Pannonia to Noricum.

4th. The Huns, after the death of Attila, formed settlements about the mouths of the Danube and along the western shores of the Euxine Sea, most of whom have since submitted to the disciples of Othman, while Asia was reserved to be more especially the theatre of the Euphratian angels and the followers of the prophet of Yemen.

These tribes and kingdoms succeeded to the power of the Roman empire.

NOTE.—If, as some contend, these ten powers were the ten horns, or if their successors were the representatives of the ten, and if the papacy is the little horn that came up among them, by which the three were cast down (Dan. 7 : 8); then, if the three that were cast down were from the western five, only two of the western five afterwards remained. If the five eastern were conquered by the Turks, who have supplanted them, then the pope, at the head of the papacy, being the little horn, it follows that since A. D. 1672, when the Turks finished their conquests, there have been but two of the ten remaining. If the papacy be the harlot of ch. 17, and the governments which she has controlled be the beast of ch. 13 : 1, then it seems to follow that the ten horns of ch. 13 and ch. 17 are successors of the beast, and come up instead of him, and after he falls, and are not of the ten seen by Daniel unless they are afterwards resuscitated, or survive in the “two” (ch. 13 : 11) which constitute the image to the beast after his fall, in the papal form. The ten of ch. 17, which destroyed the whore, give their power to the beast when he has no power, or, uniting with him, strengthen his.

In Europe, the seat of the papacy, the boundaries of the nations which succeeded the ancient empire were fluctuating, and one nation frequently encroached upon another. Most of them, in the course of a few centuries, embraced the name, and we may charitably suppose that individuals among them the truth and spirit,

of Christianity. In Africa, among the Vandals, the sentiments of Arius prevailed. Ulphilas, a semi-Arian, of the creed of Rimini, visited Germany, A. D. 360-400, and translated or ordered a translation of the Scriptures into the German language, and from that they were transferred to the Goths. Like most Arians, Ulphilas held to or subscribed a Catholic creed, while he propagated, by argument and sword, the views of Arius, and semi-Arianism became the religion of those countries.

In Italy, the religious views of the people changed with, or submitted to, the ever-shifting and unsettled state of things, until France, A. D. 850, adopted the Athanasian confession of faith, which gradually obtained in Italy and Germany, and was adopted at Rome, A. D. 1014.

From Antioch, Peter Grophius, then bishop, prescribed the Creed Apostolical in his diocese, A. D. 590-600, which had for more than a century before been professed by some of the clergy of the eastern empire, and this gradually spread westward and was incorporated into the faith of the Dacians, and eventually adopted by the sects of Europe, whose governments, following the examples of the empires they had subverted, and probably the examples of their own forefathers, made religion an object of special legislative care, and regulated the consciences of the people by law, and prescribed the form and extent of their religious belief.

I am now to compare the historical outlines of this chapter with the emblems of the text, and for the sake of perspicuity shall first give the emblems and then the consecutive history of the papacy to the present time, the whole condensed as briefly as a connected and plain statement of facts will admit.

CHAPTER XIII.

VERSE 1.—And I stood upon the sand of the sea,¹ and saw a beast^a rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

VERSE 2.—And the beast which I saw was like a leopard, and his feet² were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat,^b and great authority.

VERSE 3.—And I saw one of his heads³ as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.

EMBLEMS OF THE TEXT.—*Stood upon the sand of the sea.* Sand, 1st, as an aggregate body of countless particles, is the symbol of multitudes. 2d. Sand, as the shore or barrier of the sea, is the emblem of hope and safety. Sea (before the throne, ch. 4: 6), is an emblem of nations, &c.

Beasts, Gr. *θηρίον* (ch. 6: 8; 11: 17), are, 1st, the symbols of savage-minded men; 2d, of politico-religious nations.

Heads are leaders or governors; that which went before or existed prior.

Horns, the symbols of power, strength and glory; the emblems of nations and armies.

Crowns (ch. 4: 4), the insignia of monarchies, &c.

Leopard. The three distinguishing characteristics of the leopard are agility, cruelty, and variety of color (Hab. 1: 8; Isa. 11: 6; Jer. 5: 6; Hos. 13: 7; Jer. 13: 23). It is the emblem of craft, wickedness and force, and was used by Daniel (Dan. 7: 6) to indicate the Macedonians.

¹ Ch. 12: 3; 17: 3, 9, 12; Jer. 5: 22; Dan. 7: 2; 7: 25; 2 Thes. 2: 3.

^a A wild beast.

² Jer. 5: 22; Dan. 7: 2; 2 Thes. 2: 4; ch. 12: 9; 17: 3.

^b Throne.

³ Eze. 30: 24; Luke 2: 1; John 12: 19; Acts 8: 11; 2 Thes. 2: 10; ch. 17: 8.

Feet (ch. 10 : 1 ; 12 : 1), the symbols of servants, and perhaps of principles.

Bear. The distinguishing characteristics of the bear are fierceness, voracity, fatness, and strength. His feet are in appearance large and clumsy, and armed with strong claws, which he handles with great activity and force, either to strike, hug, run, swim or climb. This emblem was employed by Daniel (Dan. 7 : 5) to denote the Medo-Persian empire, and symbolizes a rich, fierce, and avaricious enemy

Mouth (ch. 9 : 17), the emblem of laws, decrees, &c.

Lion (ch. 4 : 7), the symbol of majesty and sovereignty.

Dragon (ch. 12 : 7), the emblem of deception and idolatry.

Seat (ch. 2 : 13 ; see throne, ch. 4 : 2), the emblem of authority, dominion and judgment.

Head wounded (by a sword, v. 14), and was healed, signifies that it was overcome and conquered in war, and is subsequently restored to dominion.

All the world wondered after the beast. This is expressed by "worship" in verse 4, and signifies, to befriend, to admire, and approve. Here the sweeping phrase "all the world" signifies only those who hold and support worldly authority, while God, the dwellers in heaven, and all the saints, are excepted and exempt from the charge (v. 6-7).

REMARK.—It has been noticed by naturalists that no beast of prey ever has horns, and [therefore] that no beast which has horns is ever a beast of prey. This beast is here represented as having horns, and also as a beast of prey ; and hence, existing contrary to the general laws of nature, is not a creature or creation of God. It must be the work of his friends or his foes. It proves to be an evil beast, His enemy, and a destroyer of his friends ; and as wickedness proceeded from the wicked (1 Sam. 24 : 13), so this beast, wherever found, may be known to exist without the approbation of the Lord.

Whatever the explanation of the symbols connected with this beast should prove it to be, whether a military, civil, or religious establishment, a social or political arrangement, whatever it may be, it is a thing of wickedness, and it will be wrong to countenance or uphold it.

VERSE 4.—And they worshipped the dragon,¹ which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

VERSE 5.—And there was given unto him a mouth,² speaking great things and blasphemies; and power was given unto him to continue forty and two months.

VERSE 6.—And he opened his mouth in blasphemy³ against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven

EMBLEMS OF THE TEXT.—*Dragon* (see v. 2).

Mouth (see v. 2).

Blasphemies (see v. 8).

Tabernacle is a mansion or residence, and, as the residence of God, may be heaven. It is an emblem of the church in its temporal visible form (Amos 9: 11-12; Acts 15: 6; Heb. 8: 5; 9: 24).

Heaven (ch. 4: 2; 8: 10, &c.), a symbol of the saints, or true church of God.

Forty and two months. Equal to 1260 years (see ch. 2: 10; 11: 2, &c.).

VERSE 7.—And it was given unto him¹ to make war with the saints, and to overcome them: and power^a was given him over all kindreds, and tongues, and nations.

VERSE 8.—And all that dwell upon the earth² shall worship

¹ Deut. 9: 2; Ps. 106: 37; Dan. 11: 36; 1 Cor. 10: 20; 2 Thes. 2: 4; ch. 18: 18.

² Dan. 7: 8, 11; 11: 36; ch. 11: 2, 9.

³ Job. 3: 1; Dan. 7: 21; Mat. 12: 34; John 1: 14; Heb. 9: 11; Heb. 12: 23; ch. 4: 1; 11: 12.

¹ Dan. 7: 21; Luke 4: 6; ch. 11: 7.

^a Authority.

² Ex. 32: 33; Dan. 12: 1; Phil. 4: 2; ch. 1: 5-18; 2: 8; 3: 5-9; 17: 8; 20: 22; 21: 27.

him, whose names are not written in the book of life of the Lamb slain^a from the foundation of the world.

VERSE 9.—If any man have an ear,¹ let him hear.

VERSE 10.—He that leadeth into captivity,² shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

EMBLEMS OF THE TEXT.—Note. Nearly all the matter in verses 7–10 is explanatory and literal.

Book (ch. 5: 1; 10: 2–11), the emblem of records, laws and ordinances. The eighth verse might read: All who dwell upon earth shall worship him, whose names were not written, from the foundation of the world, in the book of the life of the slain Lamb.

Blasphemy (see v. 6). Blasphemy consists, 1st. In denying that which is due or belonging to God, or attributing to him that which is not agreeable to his nature (2 Kings 18: 35; 19: 6). 2d. In assuming his attributes and prerogatives (Matt. 9: 3). 3d. To speak evil of the attributes of God, his revelations or his works. Hence Jesus held the Jews guilty of blasphemy in attributing his works to Beelzebub (Matt. 12: 31). 4th. To attribute to God sayings and actions of a vile character, or ridiculing his perfections, word and ordinances (2 Sam. 12: 14; Titus 2: 5; Rom. 2: 24).

Sword (see chap. 2: 12), the emblem of conquest, war, vengeance, &c.

HISTORY.—In tracing the following outlines, I shall first briefly review the history of the Christian religion, noting the deviations of its professors down to the formation or rise of the papacy; thence give a mere sketch of its historic annals to the present time.

The establishment of the Christian religion, first begun by John the Baptist, and permanently settled, explained and enforced by the twelve Apostles to the

^a i. e. All not written, from the foundation of the world, in the book of the life of the slain Lamb.

¹ Mat. 11: 15; 13: 9–43; ch. 2: 7, 11, 29; 3: 6, 13, 22.

² Gen. 9: 6; Isa. 33: 1; Dan. 12: 12; Mat. 26: 52; ch. 14: 12.

Jews, and the thirteenth to the Gentiles, has been described under the sixth seal (see ch. 7).

The Apostles proclaimed Jesus Christ the long-promised Messiah and Son of God, and immersed in water all who believed their preaching, and voluntarily received him as their Saviour.

The primitive converts professed to have repented of sin, and to have embraced the precepts and spirit of the Gospel; but it became apparent, even in the lifetime of the Apostles, that many of the prejudices, superstitions and practices, both of the pagans and the Jews, were retained and incorporated in the faith of their new profession.

NOTE.—Circumcision was retained in the church at Jerusalem, by apostolic sanction (Acts 15), and was never abolished in the Jewish churches by the precepts of the Gospel, or abandoned by the Jewish converts to Christianity. It was retained by those who adopted the baptism of John and of the Apostles. The children of such Christians were admitted to the church on the same terms their parents were, viz., a profession of their faith in Jesus Christ as the Son of God, attested in baptism (1 Cor. 7). But circumcision was forbidden to the Gentile churches (Gal. 5: 3, &c.).

The heathen or Jewish rites and superstitions, retained or adopted by the early Christians, were so inveterate as to subvert the churches which had been cultivated and instructed with the greatest care, and before whom the Apostles had exhibited the life and power of the Christian religion in their own persons and examples. And it was still worse, where the churches were isolated and their instructions more superficial and less frequent. The multiplicity of converts added to the strength of parties and to the more manifest departures from the spirit of the Gospel. Enmity, interest and ambition, national customs, diversity of language and habits, joined their influence to widen the breaches and strengthen the hostile feelings engendered and promoted by them.

These things occurred at first in the absence of the apostles (2 Cor. 10); but the parties were soon emboldened to defy their supervision and guidance, and resist their authority (ch. 1: 20); and some went so far at Ephesus and Thyatira, and other places (see ch. 2), as to call themselves apostles and prophets, and proclaim their opposition, in the name of Christ and of God. While the Apostles lived, they labored both by letters and discipline to correct these irregularities; but no sooner had these inspired teachers been called to their rest, than the wildest fancies were passed upon the Christians for divine doctrines, and the most corrupt practices obtained in the churches. Pagan superstitions and idolatries, the Mosaic rites and laws, together with the Jewish temple service, were incorporated or retained in public worship by Christian parties, and supported with subtle logic, sophistical arguments or denunciation; and there are strong reasons to suspect that the fires of persecution were lighted up during the first century, by informations preferred by the envy of Christians themselves, as often as from the suspicions and hatred of the pagans.

During this period, the corruptions of the churches and their deviations from the truth were as perverse as at any period since, nor was their condition better during the second and third centuries. Parties had now settled the language and tenets of their theological dicta, and were prepared, by the beginning of the fourth century, to enforce their opinions upon the attention and belief of their neighbors, by the secular arm. The stronger party enslaved or banished the weaker, which soon threw the state into civil ferment and discord, which resulted in the overthrow of the Roman empire and the pagan religion, and the establishment of the two great parties of Catholics and Arians upon its ruins (see fifth trumpet). These two leading sects differed fundamentally both in doctrine and feelings, and involved the state in a long struggle,

which eventuated, after three fourths of a century of barbarity, proscription, banishment and civil wars, in the subjugation or expulsion of the Arians, and the peaceful settlement and supremacy of the Catholics by an edict of the emperor Theodosius (A. D. 387), who ruled the eastern empire, and by the sword of Maximus, who had usurped the dominions of Gratian, emperor of the West.

NOTE 1.—The establishment of the Catholics as the seventh head of the beast, and *their* establishment of the papacy, are two different things, varying both in their dates and in their systems. Consequently, we must look for the termination of the empire of the eastern Catholics, and the termination of the empire of the western Catholics or papists, at periods remote from each other.

NOTE 2.—The name of Catholics was successfully established by law and sword, A. D. 387, and we might be led to think from the text that in 1260 years from that time it might be successfully resisted by law and sword, in special and direct opposition to the episcopal pretensions, which would be done A. D. 1647, if the former date could be relied upon as correct. And we find, of consequence, that the empire of the Protestants was laid in England, A. D. 1647, by the war between the Churchmen under Charles I. and the Presbyterians, which resulted in the death of Charles and the establishment of the Commonwealth, under the protectorate of Oliver Cromwell, A. D. 1649–60; and in Scotland and other European countries, and the American states, during the same or succeeding century.

From the days of Theodosius, the Catholics, left without successful competitors in the Roman empire, continued gradually to perfect their system of worship by a constant struggle of the clergy for dignity, power, and wealth, the establishment of image worship, and the adjustment of the various orders of monastic life.

NOTE.—The foundation of the monastic life was

laid by one Paul, of Egypt, about A. D. 250. Ten years afterwards, it was adopted by the Catholics. The superstructure was completed by Anthony, the hermit, a native or resident of Alexandria, in Egypt, A. D. 356. Now, 1260 years from the adoption of the system by the Catholic churches, we might expect it to be successfully resisted, which accordingly took place A. D. 1520-30, by the authors of the "Reformation" (see ch. 13: 11, &c.).

Image worship, which had been introduced into the Catholic church about the time of Constantine (or, rather, the politico-religious system of Constantine was, from the first, a mixture of Paganism and Christianity, in which, the latter in name, the former in spirit, predominated), began now to be publicly defended, and Arcadius, son and successor of Theodosius, emperor of the East, at the head of the most illustrious clergy and senators, advanced, in a public procession, to meet the ashes of Samuel, the Hebrew prophet, transported in a golden vase and covered with a silken veil, and conducted them in triumph to Constantinople, more than fourteen hundred years after his death; and this was questioned and successfully resisted in the papal domain twelve hundred and sixty years afterwards.

A. D. 590, the first image of Christ was presented to the Roman armies (of Constantinople) in a Persian expedition, and pretended to be of a miraculous construction, or of divine origin. Image worship, thus commenced or connived at by Constantine and the clergy of his times, gradually stole into "the church" by insensible degrees. Each petty step was considered innocent of sin, and productive of devotion. But it was abolished at Constantinople, and throughout the eastern empire, by the Emperor Leo, the Isaurian, A. D. 726-54, about four hundred years after its union with the Christian religion, and one hundred after the establishment of the papacy at Rome.

The Arians never were image worshippers. The Nestorians worshipped no visible idols, except the cross, the serpent, and nehustan of their heresy. But the Catholics introduced numberless graven images, which their priests and monks avouched were made without hands, or fell from heaven, precisely the same as the fable of Diana in Acts 19 : 35. Images of Christ, Mary, the apostles, prophets, relics of the dead, and even the instruments of torture and death, by which they suffered, were all at first worshipped by the Catholics, and afterwards by the papists ; but the eastern or Greek Catholics, since the time of Leo, A. D. 726-54, have, like the Protestants, retained only pictures.

STRUGGLE OF THE PATRIARCHS.—The clergy, who had gradually changed the republican government of the church into an episcopal hierarchy, were, at the time of Constantine, divided or reduced to four heads, called patriarchs or popes, viz., Alexandria, Carthage, Antioch and Rome. To these he added Constantinople. The patriarchs of Alexandria and Carthage were humbled by Genseric and his Arian successors, A. D. 430. The patriarch of Antioch, unable to contend against the odds of the capital cities, was afterwards taken by the Saracens [A. D. 640]. The struggle for supremacy remained, therefore, only to the popes of Constantinople and Rome. This lasted many years.

A. D. 503, the bishop of Rome was declared, in a numerous synod, to be "pure from all sin and exempt from judgment." He had, for a long time, surpassed all his brethren in the magnificence and splendor of the church over which he presided, in the riches of his revenues and possessions, in the number and variety of his ministers, and in his sumptuous and splendid manner of living. But for many years the bishop of Constantinople claimed and disputed the title to equality with him. A. D. 588, John, surnamed the Faster, patriarch of Constantinople, assumed the title of universal bishop, which was confirmed by a council,

at that time in session in that city. The successor of John, who was cotemporary with Gregory the Great, assumed the same proud title, which, however, gave great dissatisfaction to the bishop of Rome. Gregory died, A. D. 604, and was succeeded by Boniface III.

At that time Phocas, emperor of Constantinople, deprived the bishop of that city of the title his predecessor had assumed of universal bishop, and conferred it on Boniface III., A. D. 606, at the same time declaring the church of Rome to be head of all other churches.

NOTE.—This transaction embraced three parts—1st. That the pope of Rome is universal bishop, and head of other bishops. 2d. That the church of Rome is head of all other churches. 3d. It followed, that if the Roman church is head of all other churches, and the Roman pontiff is head of that church and head of all other bishops, then the Roman bishop is head of all the churches and all the bishops of the world; and so he claimed, and so the emperor Phocas intended. This transaction bears date A. D. 606; then 1260 years from that time he will cease his claim, and be nowhere acknowledged as pope. Add these two dates of 606 and 1260 together, and we have A. D. 1866 for the final termination of this proud and abused title.

The time of the rise of the vast power, dignity, and authority which was assumed by the popes over the spiritual affairs of "the churches" having been stated, and its prophetic termination ascertained, I now return to sketch their temporal power and its prophetic end, and afterwards shall speak of the use and abuse of the authority thus assumed and conferred.

CIVIL POWER OF THE POPES.—It was during the government of Narses, exarch of Ravenna in Italy, in the reign of Justinian, A. D. 553 to 560, that the Roman pontiff first figures in civil jurisprudence, but in a subordinate capacity. The Romans now began gradually to become accustomed to the union of temporal and spiritual power in their bishops, which accumulated

through the enlarged exercise of their spiritual functions. The unsettled condition of the West made it the interest of the exarchs and governors of Italy to flatter the pride and court the favor of the Roman pontiffs, and they could not but feel their importance to the successful administration of public affairs; so that when their spiritual dominion was declared by the emperor (A. D. 606) to be universal, the citizens of Rome were by no means surprised, if their bishop, then magistrate of the city, claimed also to be independent of the civil authorities, and "exempt from the judgment" of the state. In this, for a century, the emperors acquiesced; but on the accession of Leo, the Isaurian, to the throne of Constantinople, and the sovereignty of the two empires, A. D. 727, he vigorously proscribed the public and private worship of images, and abolished the dress and profession of the monks. Gregory II. was then patriarch of Rome. At the head of the Latin Catholics, he fondly and zealously defended and cherished the images in the churches of Italy. About this time he sent to Leo two menacing letters, in one of which he taunts the emperor of ignorance and military weakness, deplores the scandalous change in the emperor's religious worship, and adds—"Are you ignorant that the popes are the bond of union—the mediators of peace between the East and the West? The eyes of the nations are fixed upon our humility; and they revere, as a God upon earth, the Apostle St. Peter, whose image you threaten to destroy. The remote and interior kingdoms of the west present their homage to Christ and his vicegerent, and we now prepare to visit one of the most powerful monarchs, who desires to receive from our hands the sacrament of baptism. The barbarians have submitted to the yoke of the Gospel, while you alone are deaf to the voice of the shepherd. These pious barbarians are kindled into rage; they thirst to avenge the persecutions of the East. Abandon your rash and fatal enterprise; reflect, tremble, and repent.

If you persist, we are ignorant of the blood that may be spilled in the contest; may it fall upon your head." But Gregory did not trust, on this occasion, either to the powers of persuasion or the force of remonstrance, nor the miracles of the saints, nor the prayers of the church, nor the protection of his idols. Having removed the images and domestic deities from the places of public concourse and worship, and secreted them in places of safety, he boldly armed in their defence and for the preservation of the Catholic worship. Leo sent a fleet and army to reduce the Italians who espoused the quarrel with Gregory; but in a battle near Ravenna the papists were victorious, and the images were restored to their former places. By this successful treason and revolt, the pope of Rome became not only the temporal sovereign of Rome in his own right, but was placed in a situation which gradually accustomed the Roman people to consider him the first magistrate or prince of the kingdom of Italy, and the sole head of the papal worship throughout the world. Leo, although unsuccessful abroad, was more fortunate at home. He obliged the patriarch of Constantinople to abjure the religion of his predecessors, and the images of "the church," and become the head of the Iconoclasts [or Magians?] which was under his son and successor, A. D. 754, declared in general council to be the religion of the East. Since that time this party has taken the name of the "Greek Catholic Church," which, with some modifications of forms, to this day excludes the use of statues and images from their worship, but admits of paintings and silver or copper shrines. (See sixth trumpet, 3d part, ch. 11: 7-8.) The votaries of the Greek church are scattered over northern Europe, Africa, and western Asia, embracing about seventy millions of souls; while the patriarch of Rome receives the homage of one hundred and thirty millions of devotees, found in Italy, France, Bavaria, Austria, Sardinia, Spain, Portugal, Poland, Netherlands, Germany,

Ireland, Mexico, New Spain, Canadas, South America, and a few others scattered over various parts of the globe.

After this the popes were depressed by the "barbarians, and Rome was, for a century, reduced to her ancient limits, from Visterbo to Terecina, and from Narni to the mouth of the Tiber. But the temporal reign of the popes was not wholly taken away; and after several revolutions and a long struggle, they acquired strength and authority, which at times has been acknowledged and respected throughout a large part of the habitable earth, and by some in almost all nations. When at the height of their power, supported by France, Spain, England, the governors of the Venetian republic, and the German states, the popes have exercised an irresistible influence over the nations of Europe, and over the commerce of every mart, and the armies of the leading powers of the world. At the same time, the kingdoms which supported the papacy interfered with the liberty of conscience, maintained national religious establishments by force, and destroyed, as far as possible, all who resisted or questioned their supremacy.

The temporal power of the bishop of Rome commenced while his rivals still exercised a disputed and unsettled spiritual jurisdiction, A. D. 553-560; and by A. D. 750-56 he was able to resist the armies of the Eastern empire; and 1260 years after he obtained temporal power, we may look for it to be successfully resisted and circumscribed. In 1798 the armies of France overturned the papal government in Italy; and A. D. 1808, Napoleon Bonaparte abolished the court of inquisition, which, he said, in a speech to the citizens of Madrid, was a "subject of complaint to Europe and the present age. Priests may guide the minds of men, but must exercise no temporal or corporal jurisdiction over the citizens. I have preserved the spiritual orders, but with a limitation of the number of monks." The pope, however,

managed, notwithstanding the revolution in Italy, to retain the union of his temporal and spiritual authority, but was soon after (A. D. 1815) reduced to a mere cipher in the political world; and the present pope, Pius IX., relinquished (A. D. 1847-8) the remaining shadow of his temporal authority on the demand of his people, but which, in Sept., 1849, was forcibly taken from them by the armies of France, and is now intrusted to deputies; and (April, 1850) the pope is yet abroad, a public mendicant upon the bounties of the nations.

It is seen that the rise of the beast was gradual, as, of necessity, it must be. It obtained, by regular, and, at times, insensible degrees, an ascendancy over the minds of men. Yet by a continual series of advancements, it arose to its zenith of power and glory, then culminated, and now hastens to its final end. Each important advance is marked by a corresponding important retrograde 1260 years afterwards; and each important rise is destined to a corresponding fall. But it must be observed, that the papacy is a distinct development of the beast, to which alone the 1260 years' duration is by this prophecy assigned. And although I have noted the several coincidences which are named in the foregoing history, it is for the purpose of illustrating the progress of events which are yet to be more fully considered, not to compel the application of a prophecy by a forcible interpretation. The papacy will fall, if the edict of the emperor Phocas marks the precise time of its development, A. D. 1866. But if the prophecy dates the establishment of the papacy, and the loosing of the Euphratian angels at the same time (both occurring under the sixth trumpet), then a longer age is to be assigned the papacy. And A. D. 630 must be fixed as the time of its commencement, in this present form, and 1260 years afterwards (A. D. 1890), we must look for its end. But the fall of the papacy is by no means the destruction of the beast; he will survive in another form. In other words, opposition to the

truth will not cease with the fall of the papacy. The "two horns," the successors of the ten, which survived the overthrow of the "three" which fell to make way for the pope, and the five overturned by the faith of Islam, will yet combine to announce the troubles of the seventh trumpet (ch. 11: 15-18). I am now to speak of the exercise and abuse of the power assumed, usurped, or conferred upon the beast from the sea, in its papal form, and for the division of the several subjects, shall be guided by the indications of the text.

CHAP. 13: 1, 2.—*Beast rose out of the sea.* I have before shown (ch. 12) that this beast is the organized infidelity of the world, showing its opposition to the rights of men and the worship of God, through politico-religious establishments. Its seven heads, that is, the powers which, in their ages, have taken the lead in moral and political wrongs, are—1st, Assyria; 2d, Chaldea; 3d, Medo-Persia; 4th, Macedonia; 5th, Syro-Media; 6th, pagan Rome; and 7th, the Byzantine or Eastern empire. The papal powers which support—or, rather, are rode upon by—the Roman patriarch, are its body. The ten horns, three of whom fell to make way for the display of the subtle claims and forcible usurpations of the papacy, and five of which fell before the Mahometan powers, are yet to survive those systems, and under the seventh trumpet revive or project measures for the last great conflict which precedes the general reception of the truth (see ch. 13: 11, &c). The laws of the kingdoms which supported the Catholic religion and gave power to the papacy, interfered with liberty of conscience, supported national religious establishments, and destroyed to the extent of their power all who differ from them. In this respect, this form of infidelity favors Babylon (Esth. 1, &c.; Dan. 7: 4; see third seal and second trumpet). The laws of a people, when acquiesced in, either from choice or compulsion, are the language they speak.

The dragon gave him his seat. Dragon, the emblem of subtlety, deception, and idolatry (ch. 12: 1, 7 and 13: 2), held his seat or throne, at the time of the Revelator, at Rome, in Italy (ch. 2: 13); and whether the intention is that this beast wielded the influences of deception and idolatry, or wielded them from the then centre of religious opposition to God, makes but little difference in the result, as both, however improbable they might have then appeared, have proved true—that is, this power has not only wielded them, but wielded them at Rome, the then centre of opposition to God. So that the papacy has, for twelve centuries, from the site of ancient pagan Rome, wielded the opposing influences of idolatry against Christianity, while the rest of the pagan world has, in this respect, been comparatively idle. And to the present moment, the papists are the heart and sinew—the life and spirit of the pagan system (ch. 13: 3).

One of its heads wounded, and by a sword, and healed. In the civil war between Constantine and Maximian (A. D. 306–9) the victory resulted nominally to the Christian religion, and the pagan powers were overthrown. And when the court of ancient Rome was removed to Constantinople, the key of the eastern and western conquests of that vast empire, the power, opulence, and wealth of the countries rapidly concentrated at the new capital, and Rome continued to decline for nearly a century, when it was besieged and taken by Alaric, king of the Goths, A. D. 410. From this time until A. D. 552, nearly a century and a half more, it became a rendezvous of armies, and a theatre of warlike depositions and sanguinary battles, when it was retaken by the arms of Justinian, under Narses, and held as the rightful conquest of the kings of Constantinople. This revolution, by which Rome was annexed or restored to the Eastern empire, cost ten or twelve millions of human lives in wars alone, to which awful and

almost incredible* number, earthquakes, inundations, devastating fires, pestilences, famines, and neglect, added untold and countless myriads to the catalogue of those who died in the same period, from violent or other unusual causes. These struggles were succeeded by the re-establishment of the Catholic religion at Rome, over which a bishop was appointed or restored, subject to the kings of Constantinople, and on an equality with the other patriarchal bishops, until the reign of Phocas (A. D. 602), who enlarged their franchises, confirmed their spiritual authority, and (A. D. 606) conferred upon Boniface III. the title of "universal bishop," so long ambitiously coveted and humbly refused by his predecessors. The sovereignty of the Roman bishop was not, however, at once received and acknowledged throughout the two empires. But the "head," which is the "eighth, and is of the seven," was thus made visible. Its location was settled—its aspect and outlines portrayed and definitely embodied. Soon after the Roman bishop had accepted the title conferred by Phocas, the king was taken prisoner, and beheaded by Heraclius, on his (Heraclius's) return from the Avarian and Persian wars, A. D. 607. It was during the reign of Heraclius, when things had thus become prepared and shaped at Rome, that a question was started which took its rise from others previously decided, and which had paved the way for the acknowledgment of the Roman supremacy, viz.: "Was the one person and two natures of Christ actuated by one will?" It was at first answered that he had but one will, but, after a fierce controversy, it was held by the Catholics that he had two wills; but this controversy, decided against their enemies without dividing their own ranks, was soon lost in the more visible and popular discussion of image worship. In this, Catholic became arrayed against Catholic, and, at

* This data is computed by the most skeptic and credible historians of the world, or I should not have felt it entitled to belief.

length, patriarch became arrayed against patriarch, and eventually, upon this point, the two empires became marshalled in hostile array. Image worship was commenced as early as the days of Constantine, and connived at by that part of "the church" which, in *ecclesiastical history*, are called "orthodox," and their opponents schismatics. In this latter controversy, the Roman popes, or "universal bishops," and their followers, always defended the worship of images; and the controversy was decided in a battle near Ravenna (A. D. 727), between the forces of Pope Gregory II. and those of Leo, the Isaurian, emperor of the East, in which the Papists were victorious, and thus succeeded in ingrafting idolatry upon *their* Christianity, by which the dragon—that old serpent, the devil and Satan—either from necessity or choice, gave up to them his seat, dignity, and throne, and with them, in the papal dominions, the work and authority of defending the practice, and binding it "infallibly" and irrevocably upon themselves and their adherents. Thus the pope successfully vindicated and embodied in himself the temporal and spiritual powers of the state and church, on the very question of the defence and establishment of idolatry, which was afterwards solemnly confirmed in two general councils convened, the first by Gregory III. (A. D. 730), and again by the Nicene council (A. D. 787). Thus the idolatry of pagan Rome, which had been "wounded to death by the sword" and policy of the pagan Constantine, in a conflict for temporal power, was restored and "healed" by the "orthodox Christian," Gregory III., in a conflict with the emperor for spiritual dominion,—and all the world wondered after the beast.

When idolatry was thus re-established, about A. D. 754, the Lombards, a warlike and impetuous race from the northeast of Europe, following in the footsteps of the Goths, fell upon Italy and wrested it from the hands of the popes—took Ravenna, and extinguished the exarchate, which had continued from the days of Justinian, a period of two hundred years.

About this time Astolphus became leader and king of the Lombards. He summoned Zachery, the Roman pontiff, to acknowledge his sovereignty, and laid the kingdom under an annual tribute of a piece of gold for the life of each citizen. Four years after this, A. D. 758, or about this time, Stephen II. succeeded to the papal chair. He invited or commanded Pepin, king of France, to make war on Astolphus, in which he was successful; and several rich provinces of Italy, wrested from Astolphus or conquered by Pepin, were conferred upon Pope Stephen II., "for the remission of his (Pepin's) sins, and the salvation of his soul."

The pope hastened to reinstate his dependent bishops in their ancient privileges; but the archbishop of Ravenna revolted against his sovereign pontiff, and the pope was again reduced to the sovereignty of the city of Rome.

Having thus, by the aid of France, partially recovered, the Germans seized upon Italy, took Rome, and held her bishop for many years, subjected to their civil jurisdiction, although not deprived of temporal power, while they acknowledged his spiritual control. During the ninth and tenth centuries, the Roman pontiffs were insulted, imprisoned and murdered by their tyrants, until they were reduced by their vices, crimes, or calamities to such indigence, that they could neither support the state of a prince nor exercise the charity of a priest. But, A. D. 1073, Gregory VII. assumed the papal chair. He was bold, subtle and ambitious. Having risen from the cell of a monk, by his austere and dangerous virtues, the scandals of the past century were obliterated or forgotten. Instead of confining his spiritual authority to the government of the church or the government of Rome and Italy, he originated the daring project of converting the states, into which the western empire was divided, into fiefs of the church. But he was at last driven from Rome, and died in exile at Salerno. This was followed by schisms and open

ruptures in the church. The sovereigns of Europe asserted their rights, and maintained them by arms. The nobility of Rome resisted the secular control of the popes, and drove them from the city; and in their absence elected others more obsequious or less aspiring in their stead. Civil wars ensued, in which popes and anti-popes were arrayed against each other, and against the people. Rome at length yielded, and Clement III. came into peaceful possession of the sword and altar of the papal world.

A. D. 1198, the papal power attained its zenith under the execrable Innocent III. By means of crusades and the establishment of the Inquisition (A. D. 1204), he acquired independent sovereignty in Italy, converted the Holy See into a temporal engine, and exercised despotic authority over most of Europe, and both as a temporal and spiritual prince, was the greatest sovereign of his times. The popes now claimed and exercised the right to dispose of crowns and sceptres at their pleasure. They excommunicated and deposed monarchs, trode upon the necks of kings, absolved subjects from allegiance to their lawful sovereigns, regulated the consciences of the clergy, proclaimed the power to grant indulgences to sin, and their authority to bind on earth and to bind in heaven.

Ver. 4. *And they worshipped the beast.*

Ver. 5. *And there was given unto him a mouth, speaking blasphemies.*

When the papacy was fully developed, and the mitred rulers of the church were peacefully settled in their temporal sovereignty, the peoples expressed their wonder and admiration, not only in obeying their mandates, in submitting to them in all civil and even domestic concerns, but in receiving and venerating the bones and relics and idols prescribed from time to time in religious worship, and in superstitiously believing priests had power, not only to forgive sins against men on earth, but against Jehovah in heaven. And the ig-

norant multitudes, debased and brutalized by such concessions, reverently bowed before the persons of the popes themselves, and worshipped them as "lords and gods," and "the vicegerents of Christ." Kings bowed before them and reverently kissed their feet, while their more humble votaries received at a distance the blessings which they imagined graciously distilled from their extended hands. Catholics conceived their popes to be personally holy and infallible, and attributed to them the attributes of Deity. And the popes have not only permitted, but claimed and encouraged such reverence, and to this day (A. D. 1849) keep their votaries deprived of the Scriptures, and in ignorance of the natural sciences, lest their impostures and blasphemies should be discovered and rejected, and their tyranny dissolved.

Blasphemy consists (see emblems ver. 8) in denying or assuming the attributes of God, or attributing wickedness to him. The papacy have endeavored, in all ages, to associate the name of God, the apostles, and the heavenly hosts with their worship, and have declared that these have, by visions and miracles, commissioned and authorized all the frauds, falsehoods, idolatries, murders and persecutions which they have been continually guilty of, through the whole age of the papal existence, even to the present time. Nor have they rested content to appeal to God and his saints for a commission to commit iniquity, and leave the merit of its performance to be awarded to themselves as agents and actors, but have gone so far as to declare that the Most Holy has often expressed his sanction of deeds the most sanguinary and crimes the most revolting, by applauding voices, approving visions, and justifying miracles, after the acts were committed and finished.

Idolatry is undoubtedly the stronghold and seat of the dragon on earth, and by it he is adored among men. At the present time, when the spirit of missions

is descending upon the churches, and the Bible is being multiplied and circulated beyond all former precedent or example, and idolatry is giving way at many points; the papists have thrown themselves into the breach, and through their power and influence oppose more formidable obstacles to the conversion of the world than are presented from any other quarter. It is found that the strength of idolatry is centred in the pope, and he is strong only for evil. To do good he cannot. That would break down his authority and destroy his power. Wherever the missionary of the gospel goes, there he is followed by the artful bishop or persecuting priest of papal Rome. Nor can the world be induced to submit to the principles of the gospel, the light of revelation, or the truth and improvements of Christianity, until this sinful power is taken away. Certainly the pope is in the seat of the dragon, and at the head of spiritual sin. But his time is limited to "forty and two" prophetic months (ver. 5), and the epoch of his termination is near.

As the period assigned for the expiration of the beast from the sea hastens on, we might naturally suppose there would be signs of his approaching fall, if we had rightly calculated the term of his existence. And so it is. When the papacy had attained the zenith of its glory and power, and an awestruck and prostrate world shuddered at its mandate and obeyed its will, it passed its meridian; and the gloom of night begins already to invest its closing day. A. D. 1378, there appeared the first permanent sign of its decay. Urban IV. was elevated to the pontifical chair. His election was disputed; and from that time, rival pontiffs launched against each other their anathemas and the louder thunders of war, which involved the nations of Europe during forty years of sanguinary struggle, which was hushed by the election of Martin V. This was the great schism of the West. In these wars the pride of the pontiffs was greatly humbled, the kings

of Europe resumed their sovereignty, literature began gradually to enliven the gloom of ignorance, and the converts of the true church either began to multiply and become more formidable, or their history has been better preserved than in previous years. A. D. 1517 marks the era of Luther's schism, and the successful revolt of the German and English states from the temporal and spiritual power of the popes. The principles of light and darkness had long been struggling for the mastery, but now the dawn put on a glorious radiance. The Scriptures were translated and printed in living languages; science revived, and nation after nation sprung up into successful existence, or revolted from the papal see. England, whose politics have a controlling influence in every cabinet of Europe, dates her greatness since A. D. 1558. The United Provinces proclaimed their independence under the States General, A. D. 1580. Sweden, Switzerland, and the Protestant Electors enlarged their territories and influence before A. D. 1700. Prussia acquired the rank of a kingdom A. D. 1701. Holland attained soon after this the ascendancy in the Indian Ocean and the Asiatic seas, wresting from Catholic Portugal one arm of her commercial greatness; and while one event after another was thus rapidly undermining all the Roman Catholic states, Providence was preparing a scourge, in a new power then just emerging from barbarism, both for Mohammedan and Papal Europe. The illustrious Muscovite, Peter the Great, removed his capital to St. Petersburg, 1703. He formed the Russian navy, and assumed the title of Emperor, A. D. 1721. A. D. 1776, the United States of America asserted their independence, and became another power formidable to the papal dominions of the New World, and, by their commerce, missionaries, science, enterprise, and form of government, formidable to tyrants everywhere. A. D. 1792, the French Revolution burst forth like a volcano, before which the strongest bulwarks of Europe gave

way. This was followed by the new French empire under Napoleon Bonaparte, who, after depriving the pope of his dominions and liberty, reinstated him in his spiritual authority, while he held Europe, with the exception of Russia, obedient to his will. The pope now leaned towards the French empire as the arm of his support. Russia was reserved by Providence to break that arm, and after a series of bloody wars the power and person of Napoleon became a prey to the English, and the temporal power of the popes first sunk into insignificance and contempt, and is now vanished to the limits of Rome; and every war since that date has lessened the Catholic authority, or proved their imbecility wherever it has occurred. Nor is the action of the sword lessening the secular power of the papacy the only sign of his end. Another conspicuous sign of the approaching fall of the papacy is seen in the growing activity and zeal of the churches in sending the disciples of Jesus to preach the gospel among all nations, and in translating the Scriptures and multiplying copies in all the languages of the earth, under whose auspices a new nation has sprung into life in the southern seas, and under the influence of foreign residents is fast acquiring political and commercial influence in parts but lately known.

During all the great events which have transpired in the last half century, many of which have been at the expense of the Catholics, *there has not one occurred which has been permanently favorable to the papal see.*

The present wars, revolts, and revolutions (of A. D. 1848-9) have thus far been entirely unfavorable, and some of them eminently hazardous to the papal institutions upon the continent; and the destruction of the city of Rome itself has been threatened, and the person of the present pontiff, Pius IX. has been treated with contempt and indignity. Opposition to the papacy has, therefore, been manifested,—first, by law and sword; second, by the truth.

RECAPITULATION—MEANS OF THE FALL OF THE BEAST
FROM THE SEA.

1ST. BY LAW AND SWORD, TO WIT :

England, since 1558.

United Provinces, A. D. 1580.

Sweden, Switzerland, and the Electors, A. D. 1700.

Prussia, A. D. 1701.

Holland attained the ascendancy in the Indian Ocean since A. D. 1701.

Russia arose since that period.

United States of America, A. D. 1776.

French Revolution, 1798, followed by French Empire, which terminated A. D. 1815.

Wars in different parts of the world, especially the United States with Mexico, A. D. 1846.

French Republic, Feb., 1848.

Roman Republic, 1848, overturned by the arms of the French Republic, A. D. 1849.

2D. BY THE TRUTH.

America discovered A. D. 1492.

Luther's schism, A. D. 1517; only 25 years after the discovery of America.

First Baptist church founded at Providence, Rhode Island, A. D. 1639—the first ever established in a free country—the first to which was ever offered the refusal of political power, and from the example of which arose the free government of the republic of the United States of America, and others since erected throughout the world.

The beginning of the eighteenth century marked by the rise of benevolent and missionary societies.

A. D. 1701. The Society for Propagating the Gospel in Foreign Parts—to send missionaries to the Indians of North America.

A. D. 1742. Rise of Methodism, which awakened a home missionary spirit.

A. D. 1785. Sunday School Society in London.

A. D. 1795. London Missionary Society for Foreign Fields.

A. D. 1798. Connecticut Missionary Society.

A. D. 1799. Massachusetts Missionary Society, followed by other societies of the same kind.

A. D. 1804. British and Foreign Bible Society.

A. D. 1813. Russian Bible Society.

A. D. 1816. Seaman's Society

A. D. 1824. Baptist General Tract Society.

A. D. 1825. American Tract Society, New-York; and Prison Discipline Society, Boston.

1826. American Home Mission Society. American Bible Society. Temperance Society.

A. D. 1830. Moral Reform Society.

A. D. 1835. Anti-Slavery Society.

A. D. 1836. American and Foreign Bible Society.

NOTE. That some of these societies are without warrant, either by the command or example of the Scriptures, is conceded; but that they are gradually undermining and breaking up the papacy, is equally plain.

VERSE 7. *It was given unto him to make war with the saints.* Hitherto I have spoken of the whole body of the papists as a single individual, and so are they represented in our text; as a beast from the sea, of savage propensities, taking various forms and colors, yet actuated by one heart and one will. If we consider his body [the political states] we find them of surpassing activity and force, easily aroused, cruel, sanguinary, and violent, as indicated by the scarlet leopard from the sea. If we look at its heads [the ancient empires], they are armed with strong and dangerous horns, both to push and defend. If at his mouth [laws, decretals, &c.], its teeth as of a lion, shows him a beast of prey; while from before the terrible thunder [anathemas, bulls, edicts,] of his roaring, all the beasts of the forests do hide themselves. But if we consider his feet [the nations in his service] they are strong to hold, to strike, or to tear. He is represented in all his parts as a compound of ferocity. We are now to enter upon a scene of history which decides—1st, who the beast of the text is—THE GREAT PERSECUTOR; 2d, and among what people the saints are to be found; and had I time and room, 3d, would show that all Bible saints have been alike in their faith, their practice, and their church discipline, in all ages since the days of the Apostles. So that, at any time, he who would have taken the trouble to have investigated, might have known them, so nearly has the copy ever been to the original.

We assert, 1st. The papists have made war upon the saints, and without any provocation, except that being exceeding mad against them; they have persecuted them oft, even unto strange cities, and have made war upon distant countries with no other object but to destroy those who received the Scriptures as the Word of God, and peaceably made them the rule of their social and religious life.

2d. No other people have ever done this to the Catholics since or before they became the apocalyptic beast.

3d. The papal Catholics have succeeded, for a great length of time, in depressing those who have made the Holy Bible the key and chart of their religion.

The form of the papal power, as it has existed, is so well known in history, that we need hardly give an account of it. But I shall observe—

1st. The pope is the supreme head of their church, and the last authority of appeals in matters of practice and discipline. If the cases are new, he decides from the dictates of his own judgment; if they are similar to others before decided, then his sentence is according to tradition and precedent; and it is made a grand point, in fact or pretence, never to vary from the prior decisions of a preceding pontiff, however ancient.

2d. These decisions are held to be of the same authority, and equally binding upon all Catholic churches, as the Word of God; and all papists, in and out of the pope's temporal jurisdiction, are held to receive, observe, and obey them as the infallible will of Heaven.

3d. The Roman Catholic church is episcopal in its organization and discipline. There are, among its clergy, different grades and orders, amounting to a considerable number (see ch. 12, p. 295), each of which have distinct names and duties. But among those of the same name there is also a pre-eminence or precedence in dignity and authority. Among the various "orders" there are differences of honor and rank.

After the clergy are the "lay" or common members; and among these there subsist various orders and ranks; so that one would suppose that the lowest of the lower ranks must be very far beneath the surface of the upper ones,—and so he is taught, and so he feels. But the lowest may aspire to the highest honors in the popedom, and men of genius sometimes attain them. It is also a rule among them, that no married man shall hold the office of bishop; consequently its honors or emoluments cannot descend by heirship and inheritance in the line of primogeniture, but pass, on the death or removal of one occupant, to others appointed to receive them.

4th. The pope is temporal prince in his own dominions, and all civil and military offices of the popedom, for a long time previous to A. D. 1848, have been filled by bishops, archbishops, and other clerical functionaries; so that no layman could hold political office.

5th. Out of the pope's temporal jurisdiction, in those countries where the papal church is established or supported by law, the people are held and bound by all the pope's decisions which respect their spiritual affairs; but laymen may hold office according to the tenure of the constitution of the realm, or the will of the king or the sovereign of the state.

And to such a power, acting by distinct orders and ranks, affecting all the ramifications of business, of social life, and of the spiritual and temporal interests of men, each rank informed of the hopes and fears, and even the thoughts of its next inferior one, by means of inquisitions, censorships, or auricular confessions,—to such a power it "was given" to make war with the saints and to "overcome them."

The papists have made war with the saints—1st, by councils; 2d, by law; 3d, by sword.

Catholic councils obtained opinions, approved of commentaries and glosses upon the Scriptures, and ascertained traditions, and then enforced them by anathe-

mas and excommunications, and in this way made war upon private judgment and the rights of the saints.

They changed the forms of religion. They first superseded, then suspended the rites which Christ had instituted for his church, and added other ceremonies of pomp and splendor, to some of which they attached a mysterious efficacy. They borrowed the religious forms of Judaism (which God had abolished), and of Paganism (which he had forbidden), and compelled their reception by force, and in this way made war upon the duties of the saints.

They canonized the dead, and added the names of Mary, the mother of Christ, and some of the Apostles to the catalogue of those to whom prayers might be offered or worship paid. To these they added a long train of persons of less note, and, eventually, all the hosts of angels and men whom they supposed to be in heaven, and some of those said to be in purgatory, who they expected would afterwards arrive in heaven, and enforced homage by law; and in this way they made war upon the consciences of the saints.

To these they added the profiles and portraits of the saints, and, soon after, the houses in which they had lived or preached, the coffins and tombs in which they were buried, the apparel which they had worn, and then the teeth, and bones, and ashes of the dead. To these they added instruments of torture as objects of worship—crosses, nails, and even bits of decayed wood, supposed to have been used as a murderous weapon of death, in the execution of saints and martyrs; then were added implements of labor or articles of ornament—as beads, crucifixes, agnus deis, &c.—as objects of worship or helps to devotion; to which was added a great variety of other things, whose reception was enforced by excommunication and death. To these were prefixed an endless rabble of governors, dependents, spies, and officers, called the episcopacy, by which they made war upon the freedom of the saints.

From these things they proceeded to set a price upon crimes, and compounded with sinners for money. They pardoned the guilty for bribes, the amounts of which were established by law (ch. 18 : 1-3), and murdered the innocent for their wealth. They claimed and exercised the privilege and power to commit sins with impunity, and to pardon the guilty at pleasure. With all these they made war upon the truth and upon those who held it.

They forbid the saints to instruct their children, and kept the Bible and other books, which are the keys of knowledge, both from them and from the blind votaries of their own congregations; and thus made war upon the minds of the saints. And, as if this, which was done in public, were not enough, they pursued the followers of Jesus into retirement, and forbid them to consult his word or peruse the Scriptures in private. If any dared to transgress their commands, they thrust them into prison, and tortured them with instruments hideous and horrible. They taxed their mechanical ingenuity to invent refinements of cruelty and exquisite punishments; and when they had exhausted their efforts at deforming and tormenting their victims, they publicly killed them in ways and by means as cruel as they could invent; and in this way made war upon the lives of individual saints.

They chastised and burned children for the virtues of their parents, and visited families with distress and ignominy, on account of the religion of their connections; and so made war upon the relatives of the saints.

If any fled from their jurisdiction or fortified themselves in places of defence, they raised armies and pursued them into distant countries with the desolations of fire and sword, or besieged them in their strongholds, where, cutting off their supply of provisions, they sent famine into their midst, or by perfidious negotiations and capitulations betrayed them to disaster and death.

If other governments gave protection to the friends of Jesus, they invaded them by crusades, and their commerce by reprisals; and thus they made war upon the saints and those who sheltered them.

He made war with the saints; but who was able to make war with him? for "power was given him over all kindreds, and tongues, and nations." This clause is, however, to be taken in a limited sense; but, in truth, power was given him over many kindreds and people.

But were there none, among all ranks and orders of the papacy—among the noble and ignoble, from pope to priest, from king to peasant, to raise a pitying voice, a protesting complaint, or a helping hand to the outcast, the innocent, or the oppressed?—None. Not for relative or friend?—None. Not for parent or child?—None. Not for the honored or the obscure?—None. Not in the long gloom of twelve hundred and sixty years?—None; for however papal nations and papal votaries may have differed and fought upon other occasions or upon other subjects, in this all were agreed. By a singular unanimity unknown to men, every pope and every priest held a hostile attitude to the saints; and among all the thousands of the Catholics, there are found none who visited with commiseration the saints in prison, or was charitable to one he esteemed a heretic.

But these are serious charges, and the authors of such atrocities must be bloody men. Yes; yet the charges are not exaggerated. Are they denied?—Each can be proved in detail, and the details would fill volumes. Each fact stated, and each assertion made, can be verified by ample testimony of unquestionable veracity.

Nor was there, during the twelve centuries to which we have limited this power, another body of men in any capacity, whether of government or church, Pagan or Mohammedan, who persecuted the followers of Jesus

with such virulence, untiring perseverance, or perpetual rancor as did the Catholics. The beast from the sea thus persecuted and made war upon the saints, and God gave them into his hands for wise and good reasons, while his promises were pending and unaccomplished, that the earth shall be filled with the knowledge of the Lord, as the waters cover the sea (Isa. 2 : 9.)

REFLECTIONS. 1st. The historical evidence which establishes these facts proves the authors of this "war" to be the beast from the sea.

2d. The professed followers of Jesus, who, having the Word of God, made that their rule of religious practice, on account of which they were persecuted by the Roman power, are the apocalyptic saints.

3d. Those who are like them are saints now.

VERSES 9, 10. If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity, &c.

Here is a solemn call upon the world to give attention to the sentence about to be pronounced against the beast; and the sentence is this: "That the papists shall never be converted to God through the blood of Christ or the agency of the Holy Spirit, but shall be given up to the horrors of war, to be slain with the sword or be driven into captivity."

Let the friends and advocates of modern peace societies look to this. Until the Scriptures can be broken, their efforts to restrain unconverted men from war are vain. It may be right to offer salvation to the Catholics, in the name of Jesus; but they only who are his people will come out from among them, and the rest must perish. Present before them the Bible and the religion of Jesus; and by rejecting them they will fill up the measure of their fathers, and die by the sword. By war, and by war alone, can the beast be reached. This is the decree of the Lord, and is the portion of his cup. The power of the beast was of Satan—the dragon

gave him his authority, and it was exercised for evil. God permitted it, but did not approve.

CLOSING REFLECTIONS.—1st. Of all the deeds assigned to the army of locusts, from the smoke of the bottomless pit, or the army of horsemen from the angels of the Euphrates (ch. 9), to none but the beast from the sea was given the ignominious work of making war upon the saints.

How have the powers of this apostate church despised the advice of the Apostle to the Romans (ch. 12: 14), to “bless, and curse not!” The decisions of their councils and the pious rescripts and bulls of their holy pontiffs, have been so blended with curses and cursing, that their anathemas have been made the most prominent part of their proceedings! How have they disregarded the counsel of the same Apostle to their church (Rom. 12: 20), “If thine enemy hunger, feed him; if he thirst, give him drink!” If their enemy hungered, they imprisoned and starved him; if he thirsted, they bound and burned him, and literally heaped coals of fire upon his head.

2d. The Christian church may rejoice that this beast rose by permission and foreknowledge of God, not in spite of his power; and that his duration is limited, and the time of his existence fixed, and the bounds of his habitation set, over which he cannot pass. The time draws near when this obstacle to the reign of Christ shall be taken away.

3d. No true Christian, no one having the spirit of Christ, will superciliously triumph over a falling foe, or rejoice in the calamities and captivity of a despairing and prostrate enemy; nor will they heap insults or utter ridicule against those whose lot it is to grieve over the desolations of their friends. But all true Christians must exult and rejoice that these barriers of wickedness are broken down, and the power of the wicked restrained. That God, who is faithful, appears again to vindicate his church and take account of her persecutors.

4th. The wound in the head was felt at the time of the battle of Constantine and Maxentius, by which the authority and influence of pagan Rome was transferred to the Byzantine court; and the wound, which lingered for three centuries, was at length healed by the papists making Rome the capital and centre of their religion, through which idolatry is again restored.

5th. This beast, in another form, is to survive the fall of the Catholics, and the desolations of the city of Rome, which is to be utterly burned with fire, and is to make open war with Christ, by whom the beast, under the seventh plague (ch. 14: 17 and ch. 19), is to be overcome and go into perdition.

CHAP. 13: 11-18.—*Beast from the earth.*

REMARK.—The beast from the sea arose, as we have seen (ch. 10), under the blast of the sixth trumpet, and with his fall the second woe was finished. It appears to me, after a careful examination of the text, that this new beast from the earth arises as the “woe” of the seventh trumpet, although there is an exception to this, to wit, the opening proclamation of the seventh trumpet, that the kingdoms of this world are become the kingdoms of our Lord; but still a great woe is to arise under that trumpet, so that the symbols of that trumpet are fully consistent with the universal spread of the gospel and the rise and destruction of this persecuting beast.

Compare the following quotations from the seventh trumpet (ch. 11):—

Ch. 11: Ver. 17. Thou hast taken to thee thy great power, and hast reigned.

Ver. 18. The nations were angry, and thy wrath is come.

Ver. 18. Shouldest give reward unto thy servants the prophets, and to the saints.

Shouldest destroy them which destroy the earth.

The emblems which announce this ‘beast from the earth’ are very different from those which attended the destiny of the beast from the sea. He is yet future,

for the first beast was to come "before him" (ver. 12), whose powers he was afterwards to "exercise," and, of consequence, not having any history to compare with its emblems, the mode of interpretation will be somewhat varied. Instead of first giving an explanation of our emblems, and then delineating these emblems in history, we must content ourselves with explaining the prophecy by a careful analysis of the text, illustrated with passing reflections.

VERSE 11.—And I beheld another beast^a coming up out of the earth,¹ and he had two horns like a lamb, and he spake as a dragon.

VERSE 12.—And he exerciseth all the power² of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast,^b whose deadly wound was healed.

VERSE 13.—And he doeth great wonders,³ so that he maketh fire come down from heaven on the earth in the sight of men,

VERSE 14.—And deceiveth them that dwell on the earth by the means of those miracles,⁴ which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

EMBLEMS OF THE TEXT.—*Beast* (see ch. 6 : 8 ; 11 : 7 ; 13 : 1, &c.), the symbol of a politico-religious power; organized infidelity.

Earth (ch. 5 : 10), signifies political powers, and worldly authority.

Two horns like a lamb. Horns are the symbols of 1st, strength or glory, 2d, of kings and kingdoms, 3d, armies, &c., which are the power and defence of kingdoms.

Lamb, the symbol of meekness and gentleness.

¹ Dan. 7 : 8 ; Mat. 7 : 15 ; Rom. 16 : 18 ; 2 Cor. 11 : 13 ; 2 Thes. 2 : 4 ; ch. 11 : 7, and 17 : 8.

^a Wild beast.

² Ch. 13 : 3, and 19 : 20, and 17 : 10 ; 2 Thes. 2 : 4.

^b That head which was wounded was one whole form of the beast (see ch. 13 : 3).

³ Gen. 19 : 24 ; Deut. 13 : 2 ; 2 Kings 1 : 10 ; Mat. 24 : 24 ; 2 Thes. 2 : 9 ; ch. 16 : 14.

⁴ Deut. 13 : 1 ; Mat. 24 : 24 ; ch. 16 : 14, and 19, 20.

Spake as a dragon. Speech and language are the agents of the will, by which the mind is made known; and it is oral or written. The statute laws of a people are their language, which is written. Habits, customs, modes and conventional rules, when exercised by individuals, or submitted to or enforced by fear or hope, are the language also of those whose will or acts are thereby expressed.

As a dragon, proud, idolatrous, wily and deceptive.

REMARK.—The description given in the three succeeding verses, that is from 15th to 17th, although figurative and perhaps metaphorical, does not appear to be strictly emblematical.

OBSERVATIONS.—After the Roman Catholic church or papal beast, which arose from the sea, that is, from the voice of an agitated populace, has fallen, another politico-religious system will arise, and be formed from an entirely different source, the acknowledged functionaries of government. The first is established and enforced because the popular mind of the nations desired it, and it was sustained by the favor and support of the great body of the people in those nations where its power is lodged; but this beast is the offspring of those in public authority, without reference to the minds and will of the great mass of the people upon whom it is imposed. The first is the offspring of the people, the other of the government. In the first, the wishes of the people are consulted, in the latter the wishes of their governors.

He had two horns like a lamb, and although assuming an appearance of Christian meekness and gentleness, it is a false religious power, resembling the Persians, as described by Daniel (ch. 8 : 3, 20), before the time of Alexander the Great, except that the horns of the Medo-Persian empire are described like those of a ram, while these look like the young horns of a lamb. But when he spake, instead of the plaintive, timid voice of a lamb, he uttered the roar of the proud and

lordly lion. He has two horns, by which we are to understand that two warlike powers, united in one head, professing the meekness of the Christian religion, and supporting a religion in its appearance or faith akin to that of the Bible, will agree together to support that religion by such laws as shall indicate a lion-like temper of mind.

To govern and constrain the conscience, and to enforce his political religion by law, will be the characteristic of this lamb-looking, lion-like dragon in sheep's clothing, and the laws of these kingdoms will be modelled after ancient Babylon and papal Rome; and altogether it will be an image of the Roman Catholic beast—not the same, but like it.

He exerciseth. This lamb-dragon will supersede the papal governments and take the commercial and political lead of the world. The probability is, judging from the former operations of human nature, that the fragments of the Catholic papal church when that beast is destroyed, then scattered through the world, will be collected together, with other bodies of similar affinities, and remoulded into a new beast after the fashion of the Roman papal power. But its shape and style will be new, so as clearly to distinguish it from the papacy, yet so nearly alike, as to have similar proportions and, certainly, a similar spirit. In other words, if the papacy, or religious form of some head of the first beast, is not reinstated, it will institute something so near of kin to it as to be its image.

It seems a strange prophecy that now predicts, after all the calamitous experience the world has had of church legal establishments, it should yet be tried again; and still more so, that an attempt should be made the second time to make the "earth" and "them that dwell therein" worship the first beast after it has once been destroyed! But so it is written, and so it must be!

He doeth great wonders. It is evident that the reve-

lator kept a distinct idea of a religious power and a civil one, even where they are combined. The civil power was imposed upon by means of miracles and wonders, openly performed by the ministers of religion.

It is clearly stated, without any reservation or doubt, that actual miracles and wonders will be performed in support of a wicked religion, "in the sight of men," to such an extent as to deceive governments into the support of their heresies.

Should make an image. This imposture, which is thus openly supported by miracles, and which these powers shall be induced to establish, shall be as much like the Roman Catholic religion as an *image* is like an individual. It is evidently not the same, although its outlines, proportions and spirit will be similar; but it will not operate to the same end. The people of the nations, unlike the ancients who established the papacy, and former idolatries, are not so much deceived as compelled by this beast into compliance with his demands.

To the papists it was given to "make war upon the saints" (ch. 13: 7), but this lamb-dragon shall make war upon him that rideth upon the white horse (ch. 6: 2; 19: 19), whose name is the Word of God. The Catholics, by whose union with civil power the great beast was formed, are slain by the sword or go into captivity (ch. 13: 10). But this beast is to be cast into a lake of fire burning with brimstone (ch. 19: 20). It may be further premised that this is the last of the beasts, the last of the politico-religious combinations of the world. It seems that it is to arise in the form of the lamb with two horns, speaking great things and exercising great powers before the ten horns, which have been priest-ridden by the Roman harlot, will agree to give it their power, of whom we are yet more particularly to speak (ch. 17). Whoever lives to see the ten horns (now reduced to seven by the action of the papacy, and to two by the conquests of the Ottomans),

uniting by alliance or constitutions, or in pursuance of legislative enactments, or by decree of councils, or by national deliberative conventions, or by whatever means they may adopt to express their minds—I say, whoever lives to see these ten powers unite, to foster any one religion, aside from the papacy, that religion will be the beast here alluded to, which is, in ch. 19: 20, called the false prophet, and it will be the last of earthly formations of this character; and they may know that this long-continued and destructive beast of seven heads and ten horns is complete, and his end is at hand. For the alliance will be of short duration, and when broken, farewell to such shameful things; they will be gone for ever.

It is stated that the miracles (verse 13) are done in the sight of men, and (verse 14) in the sight of the beast, which makes it appear that the miracles are performed openly in the sight of friends and foes, by the ministers of religion and for a special purpose, that is, to prove the truth of their pretensions; or else, having performed the wonders which they found themselves able to do, they took occasion, on the strength of it, to seize upon the patronage of government, and establish themselves by law, which, having done, they bring the strong arm of its authority and the physical resources of government into the support and protection of their impostures.

QUERY. Are not miracles always a test of the truth? Are they ever performed except by the permission of God, in confirmation of a righteous and just cause? See the contest of Moses with the magicians before Pharaoh (Ex. 7 and 8), and the case of the woman of Endor, in 1 Sam. 28. In the former, Pharaoh requested a miracle in proof of the mission of Moses (Ex. 7: 9), which, being performed, he sent to his wise men and sorcerers, and they performed the same identical wonders to such an extent as evidently to invalidate the impression made upon his mind by the works

of Moses, and led him to believe that the whole was the effect of natural causes, or mere juggling, or, at most, only the works of gods of equal authority and of similar powers, and so no proof of the mission of the Hebrew pretender.

In the latter case, it is evident that the work of miracles would show the woman's connection with invisible agents, who were either superior in power and foresight to men, or who possessed faculties to act upon elements unknown to men, and to whom an awestruck multitude might be driven to offer reverence, and thus be led to honor the sayings of their prophets and ministers. The same was the case of Simon of Samaria (Acts 8), and of the damsel of Philippi (Acts 16).

The simple fact that miracles were performed in pursuance of a particular end, is not, therefore, always a proof of the truth or righteousness of the cause they profess to confirm. From a conviction of this truth, the Apostle Paul directed the Galatians (Gal. 1 : 8-9), that even miraculous visions should not be relied upon to contravene or invalidate known truth ; and to the same end Peter, another Apostle of Christ (2 Pet. 1 : 19), held that the ancient Scriptures were more certain and reliable guides in matters of religion than even either miracles, tongues, or visions. Miracles, therefore, without other proof, are not sufficient to establish any given doctrine or pretension. They who are deceived by them are inexcusable ; for their testimony alone is not sufficient to justify the reception or belief of any thing, and much less any thing new in religion.

VERSE 15.—And he had power to give life^a unto the image¹ of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast^b should be killed.

^a To give breath.

¹ Gen. 2 : 7 ; Ps. 135 : 17 ; Hab. 2 : 19 ; Ja. 2 : 26.

^b The image of the wild beast.

VERSE 16.—And he causeth all,² both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads :

VERSE 17.—And that no man³ might buy or sell, save^c he that had the mark, or the name of the beast, or the number of his name.

EMBLEMS OF THE TEXT.—*Killed.* To die, death, killed, &c., have a variety of metaphorical significations. Death is natural, civil, or spiritual. Spiritual death is—1st, where, in consequence of the violation of the laws of Jehovah, relating to religious worship, his favor is forfeited, and the penalty of his wrath incurred; or 2d, where a creature is without love or sympathy for holiness.

Civil death is the case of one who is outlawed, or who is adjudged to have forfeited the privileges of citizenship. Natural death is the separation of the spirit from the body, or the annihilation of life.

When this church, or new beast, has secured the favorable recognition of law, and is established in her privileges and immunities, she proceeds by conventions or general councils to promulgate her decrees, which are the voice with which she speaks, which decrees have been previously confirmed by the government; or perhaps, on the basis of constitutions of political governments, the church is assembled or permitted to assemble in convention, synod, or council, and issue authoritative decrees, which are enforced pursuant to law. Death will be the penalty of non-conformity. But not content with tacit obedience and non-resistance, this church of session, or “false prophet,” will establish a qualification test to ascertain the minds of men. The great and honorable, the corporator and the stockholder, will be obliged to subscribe an oath, or “receive a mark in their right hand,” while others will be

¹ Ch. 19 : 20 ; Ex. 13 : 9 ; Job 34 : 19 ; Ps. 49 : 2 ; Eze. 9 : 4 ; Zech. 13 : 6 : 2 Tim. 3 : 8 ; Gal. 3 : 28 ; Eph. 6 : 8.

² Ch. 3 : 12 ; ch. 14 : 11, and 17 : 5, and 15 : 2, and 22 : 4.

^a Except he.

obliged to receive an initiatory mark, *either by incision or sign*, upon their foreheads, for admission to the privileges, not only of church fellowship, but to the peaceable enjoyment of the rights of citizenship and the privileges of commercial and domestic trade.

Or he is to receive upon him the name of the beast or the *number of his name*. The name of this beast the Revelator has not seen fit to give. He gave the name of the rider on the pale horse (ch. 6 : 8, and 8 : 11), and the names of the captain of the locusts (ch. 9 : 11), but he gives the "number of the beast" in verse 18, which these receive upon their foreheads.

VERSE 18.—Here is wisdom. Let him that hath understanding count the numbers of the beast, for it is the number of a man,¹ and his number is six hundred, threescore and six.

The Greek word translated "six hundred three score and six" is $\chi\xi\varsigma'$; and these letters are the Greek numerals for 666, and transferred in English are C H, X I, S, or S T, that is, Chris or Christen. This is the number, or arithmetical sum or account of the beast, and may be ascertained by counting or considering. It seems to be given as a conundrum or metaphor. But what is meant by this number I have not been able, satisfactorily, to ascertain; and every attempted solution which I have seen appears to me to be entirely fallacious. The idle declamation about *Romavit*, and some other assumed words, is so far from "wisdom" and "understanding," that it appears like a puerile attempt to revive or perpetuate the exploded nonsense of ancient scholastic ideas. Whether six hundred and sixty-six sects and denominations will all be ranged under one general head, and called by one general name, or what that other name is which includes six hundred sixty-six other names, who can tell? Or

¹ Deut. 3 : 11; Ps. 107 : 43; ch. 15 : 2, and 17 : 9; Dan. 12 : 10; Ho. 14 : 9; Mark 13 : 14; Rom. 8 : 5.

whether it shall consist of a council of 666 members, or the representatives of so many original churches and societies, or whether it shall present a code of laws and doctrines embracing six hundred sixty-six articles; or whether the badge and mark is to be expressed by "chris," "chrism," or "christen," or something else. Whatever it may be, I have not attained unto this "wisdom;" but it is altogether possible it may be emblematical of some era of time, trait of mind, or other characteristic of the beast. Is it the development of a principle which originated A. D. 666? But whatever it is, one thing appears settled, that it is a religious rite or ceremony, and that it shall become, to some, a badge or test of favor, and a passport to the rights and privileges of the state. The difficulty of ascertaining the meaning of this number or rite appears to lie in the fact, that it is a private mark which shall be publicly recognized by decretal or law, the enigmatical construction of which is, unlike other symbols, applicable to this alone.

REFLECTIONS. There is no power yet that has succeeded to the spiritual dominion of the Roman papacy.

A. D. 1558. England was at that time a small kingdom, on an island between the North Sea and the Atlantic Ocean, surrounded by a cluster of other islands on the north and west, some of which were nearly as large as herself. This kingdom was then little known or cared for by the rest of Europe. Elizabeth ascended the vacant throne of her sister Mary. Two years after, Protestantism was introduced by Knox, and established in Scotland, the northern division of the British island, and the papal authority abolished.

A. D. 1592, the Presbyterian church government was established in Scotland, and ingrafted on her Protestantism and supported by law.

A. D. 1620, the Puritans land at Plymouth, in North America, and take possession of the country in the name of the English.

England obtained, soon after this, important conquests in America, Europe, and Asia, either by wresting them from the hands of civilized nations, or seizing upon the feeble commerce and villages of barbarians. Episcopacy became the established religion of England under Elizabeth, although not without important and hazardous struggles afterwards; and its empire there is founded in the blood of men slain in battle.

A. D. 1603-7, Scotland, by act of the British parliament and her own consent, was united to England; and thenceforth the two kingdoms have become one head, retaining the distinctive features of the two horns and the two beasts.

In Scotland Presbyterianism, and in England Episcopacy, are established by law of parliament, and called PROTESTANTISM, which religions are preferred and supported in all her conquests. But abroad, the British rulers, although they have preferred and patronized their Protestantism, have never attempted to establish their religion by law or sword.

At the present time the British sceptre extends over about 26 millions of subjects in Europe, out of a population of 230 millions, but her moral ascendancy extends far beyond the confines of her actual dominion. She influences every cabinet of Europe.

In Asia, her sovereignty in India brings her into direct contact with Persia, China, Thibet, and Siam; and some important posts gained in Scind and China, give her advantages not enjoyed by other nations.

In America and the western hemisphere, the chain of West India ports, Guiana of South America, and the Canadas extending across North America, give her great facilities of commerce and political importance; although the conquests of the United States in Mexico (A. D. 1846-7) have, in a great measure cut off her influence in the Caribbean and Mexican seas. In the Pacific and Indian oceans, the Polynesian Archipelago, under the protection of Great Britain, brings her in

contact with the nations of those isles. So that England, at home and abroad, reigns over 160 millions of the human race, and, although second in population to China, is, nevertheless, in importance of commerce, arms, wealth, and political influence, the first nation on the globe; and in all these respects she has succeeded to the power of the beast from the sea.

Her "Oath," "Test Act," and "Toleration Act," show that she can be bloody and cruel, and can enact that no man, great or rich, shall buy or sell who does not subscribe an oath or mark his hand. And the christening of infants upon their foreheads by law shows that she can mark the "small" as well as the great, the rich as well as the poor, the free as well as bond, and call them her own, or hold them in the enjoyment of citizenship by mere sufferance.

Protestantism, the religion of Great Britain, took its rise in Germany A. D. 1518, and was transplanted to England A. D. 1540, twenty years after. Wherever it can, it takes hold upon the arm of temporal power, and has often shown itself handling the crimsoned sword of war, and shedding, in religious persecutions, the blood of martyrs. Finally, these horns exercise the transferred power of Rome, under princes of the same blood. But she has not yet assumed or obtained the spiritual dominion of the beast from the sea. But with all this similarity, England, as she now exists, is not the power intended by the prophecy. Possibly she may yet join interest with America, Russia, or France, or some power not yet developed; and the policy of the two nations united together, to whom the territory of the ten horns may give their power, will yet fully justify, to the greatest extent, the strong language of this portentous prediction. Or the two horns which have survived the shock of Mohammedan conquests and the tyranny of the papal see, under the blast of the sixth trumpet, may yet arise to power during the revolutions which are to transpire under the seventh

trumpet (ch. 11 : 18); and possessing themselves of the conquered territory of the other eight, and the dominion of the world, they may decree an "image to the beast, which had the wound by the sword and did live" (ch. 13 : 1, &c.), that is, establish the likeness of *pagan* idolatry, while at the same time "they shall hate the" *papacy*, and effect its entire destruction (ch. 17 : 16). Their beginning may have the appearance of a lamb-like simplicity and innocence, but, having obtained power, they may exercise it without regard to the remonstrances of the strong or the rights of the feeble. The whole may be done upon the tyrant's plea—necessity—with the sanction of miracles, and in the garb of Christianity.

CHAPTER XIV.

1. THE LAMB STANDING ON MOUNT ZION WITH A COMPANY OF ONE HUNDRED AND FORTY-FOUR THOUSAND SAINTS.—6. A MESSENGER PROCLAIMS THE GOSPEL.—8. A SECOND ANGEL PROCLAIMS THE FALL OF BABYLON.—9. A THIRD SHOWS THE PUNISHMENT OF THOSE WHO WORSHIP THE BEAST OR HIS IMAGE.—15. THE HARVEST OF THE FIELD.—19. THE HARVEST OF THE VINTAGE.

VERSE 1.—And I looked, and lo, a lamb stood^a ¹ on the Mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.

VERSE 2.—And I heard a voice from heaven, as the voice of many waters,² and as the voice of a great thunder: and I heard the voice of harpers harping with their harps.

VERSE 3.—And they sung as it were a new song before the throne, and before the³ four beasts, and the elders:^b and no man

^a And behold the Lamb standing, &c.

¹ Eze. 9 : 4 ; Dan. 12 : 5 ; Heb. 12 : 12 ; ch. 7 : 3.

² Ex. 19 : 16 ; Zech. 9 : 4 ; ch. 1 : 15, and 5 : 8, and 19 : 6.

³ Ps. 25 : 14, and 33 : 3, and 144 : 9 ; Isa. 42 : 10 ; Mat. 11 : 25 ; 1 Cor. 1 : 18, and 2 : 4 ; ch. 5 : 9, and 15 : 3.

^b Four beings and the presbyters.

could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

VERSE 4.—These are they which were not defiled with women,¹ for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

VERSE 5.—And in their mouth was found no guile:² for they are without fault before the throne of God.

EMBLEMS OF THE TEXT.—*Lamb*. 1st. Emblem of gentleness and meekness. 2d. A name or title of the Messiah.

Sion. The same as Zion; the hill upon which the temple of Solomon was built. It was the centre or local head of the Mosaic service, which prefigured the sacrifice of Christ and the spiritual worship of the church.

One hundred forty-four thousand. See ch. 7 : 4.

Voice from heaven. The symbol of discussions in the church.

Waters. Many people, nations, &c. (see ch. 8 : 9, and 13 : 1), principles (see ch. 7 : 17, and 8 : 11).

Thunder (see ch. 4 : 5, and 6 : 2). Indicative of revolutions and invasions.

Harps. The symbols of mirth and joy (see ch. 5 : 8).

Throne (see ch. 4 : 2, &c.) *Beast*. The Greek word here rendered beast is ζώων, that is, seraphim. But the word in the original, rendered beast, in ch. 13 : 1, is θηρίον, a wild beast or an animal of any kind. Hence while the reading in the English of King James's version is the same, the meaning is very different (see further ch. 5 : 9, and 7 : 11, and 11 : 7).

Virgins. A virgin is a chaste unmarried woman; as an adjective the word is applied to any thing pure. It is figuratively used to represent cities or nations (Isa. 47 : 1; Jer. 14 : 17; La. 2 : 13; Amos 5 : 2). It seems,

¹ 1 Cor. 6 : 20; 2 Cor. 11 : 2; James 1 : 18; ch. 3 : 4, and 5 : 9, and 7 : 17, and 17 : 1.

² Ps. 32 : 2; Zeph. 3 : 13; Eph. 5 : 27.

in this place, to express freedom from moral or idolatrous defilement, without regard to sex.

First-fruits are the earliest matured, or the best and choicest.

REMARKS.—These symbols lead us to contemplate religious scenes which transpired when—by discussions in the church, as the visible agencies of the Holy Spirit, which were increased into a great thunder or torrent—great commotions and revolutions were produced in Judea, and were at the same time attended with the shout of the redeemed and the songs of the true worshippers, standing with the Lamb and offering acceptable worship before the throne of God.

Having completed the vision of the seven trumpets, and the necessary explanations to make them intelligible to him “that readeth and them that hear the words of this prophecy,” the inspired writer returns to predict some things which were necessarily omitted in the preceding parts of the revelation, and, for this purpose, goes back to the beginning of the Gospel dispensation, to show the condition of the saints in another light from that hitherto given.

In a previous vision (ch. 12) the advent of Christ is indeed announced, but He represented as a persecuted child, and the church as a woman fleeing into a wilderness before the face of a devouring serpent, which makes war upon her friends. But here the Lamb is at the head of his people. He is standing, and they are with him.

HISTORY.—The history of these transactions is mostly found in the “Acts of the Apostles” and “Gospels.” Some traces, allusions, and corroborating circumstances are also contained in the “Epistles” and first chapters of the “Revelation.” It is simply this: After the crucifixion and resurrection of Jesus Christ, the eleven Apostles, having added Matthias to their number, were endowed with an understanding of the nature and objects of the death of Christ, by the special

and visible agency of the Holy Ghost. The power of working miracles was before conferred upon them, in common with many of the disciples and followers of the Lord, while he was yet with them, and before his crucifixion. The only new power which seems to have been imparted to them by the descent of the Spirit was one by which each might transfer, through his agency and consent, a portion of miraculous powers to others. The labors of the twelve were confined principally to the descendants of Jacob—first, at Jerusalem and Judea, and gradually in other parts of the world. Some believed and were redeemed; and the love of Christ was written upon their hearts, and directed their thoughts and words. By this, many discussions followed in the Jewish commonwealth, and their synagogues in other places, which were attended with the ebb and flow of religious feeling, until a great revolution was effected, which resulted, as we have seen (ch. 6 and 8, sixth and seventh seals), in the dispersion of the Jews and the separate establishment of the spiritual church on earth.

Those who are here represented as standing with the Lamb (see ch. 7: 13, 14), are those who came out of the irgraves at his resurrection (Matt. 22: 52); also referred to in 1 Cor. 15: 23, where they are called the "first-fruits" as in this place (James 1: 18). Jesus, in some places, is also called the first-fruits in holiness.

VERSE 6.—And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto¹ them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

VERSE 7.—Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship² him

¹ 2 Sam. 23: 5; Ps. 119: 142; Mat. 10: 27; Mark 16: 15; Acts 26: 17; ch. 5: 2; 7: 2; 8: 13.

² Gen. 1: 1; Neh. 3: 6; Ps. 33: 6; 124: 3; 146: 6; Acts 14: 15; 17: 24.

that made heaven, and earth, and the sea, and the fountains of waters.

EMBLEMS OF THE TEXT.—*Angel* (see ch. 1 : 1, &c.), a messenger; a company of men; the spirit of the age; any natural agent or element when employed of God, &c.

Heaven. (See ch. 4 : 2, and 11 : 10, &c.) The kingdom of God, the church.

Everlasting Gospel to preach. Good tidings of eternal truth to publish.

Earth. Here used descriptively—1st, of Palestine; 2d, of any nation.

Loud voice (ch. 4 : 2, and 6 : 10, &c.), symbol of great excitements and controversies.

Hour of his judgment. The offers of the Gospel and the promises of mercy are always attended with threatenings and proclamations of vengeance. The acceptable year of the Lord is also the day of vengeance of our God.

REMARKS.—*Another angel*. An angel is before represented (ch. 8 : 13) as flying through the midst of heaven proclaiming the three trumpets of wo; and this angel is, in reference to that vision, called “another angel,” for he has another message, that of good will and glad tidings.

HISTORY.—The only messenger of the Gospel who has ever fulfilled this commission is the Apostle Paul with his coadjutors, who, according to his commission, first preached to his own countrymen, and then to all people (Acts 9 : 15), *saying with a loud voice, Fear God, worship him, &c.* Let any one compare these two verses with the commission and life of the Apostle to the Gentiles, as detailed in the “Acts,” and see the parallel, the striking coincidence. This description in the Revelation is but a transcript, or rather an epitome of that in the Acts.

VERSE 8.—And there followed another angel,¹ saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

EMBLEMS OF THE TEXT.—*Fallen.* To fall signifies—1st, to apostatize; 2d, to pass away or be destroyed.

Wine is the fermented juice of the grape. It is delicious and valuable. Taken in small quantities, it is a healthful beverage, invigorating the human system, and exciting to natural joy and moral pleasures. But if drunk immoderately, it intoxicates and undermines the health. It is made the symbol, therefore—1st, of joy, rectitude, and peace; 2d, of vileness, licentiousness, and the divine judgments.

Drink. To drink is, figuratively, to imbibe, receive, or adopt.

Fornication (see ch. 2 : 15, and ch. 13, note 3). The act of incontinence between unmarried persons, for if one of the parties be married it is adultery. It is an emblem—1st, of spiritual delinquency, infidelity, or idolatry; 2d, of any impurity.

REMARKS.—After the full development of the Christian principles of the Gospel, and the erection of the church, another angel followed [flying in the midst of heaven], proclaiming an apostacy which should extend to all nations where the Gospel had been or should be preached.

This apostacy is announced in two words, *Babylon and Fornication.* *Babylon.* The Babylonians were the first people who persecuted the saints of God with the avowed purpose of establishing idolatry. This was followed in the continuation of the seven heads, and is still continued in the papacy—the body of the beast—to the present time. The repetition of the words, “is fallen, is fallen,” indicates, in a twofold sense, a moral defection and a political overthrow. The first of these

¹ Isa. 13 : 19; 21 : 9; Jer. 51 : 8; ch. 16 : 19; 17 : 2, 5; 18 : 2, 3, 10, 18, 21; 19 : 2.

voices has already sounded, the last is yet future (see ch. 18: 1), but near at hand, and a few years will bring it to pass. Events foreshadowing her desolations are already transpiring, and are evident to every careful observer. It is to the papacy that this prophecy refers, and it is afterwards in its proper place (ch. 18) further illustrated and explained.

Made all nations drink. There can be no doubt, in the minds of those conversant with the history of missions and the progress of the Gospel for the last century, that papal Rome has offered the most steady and successful resistance to the conversion of the world, of any combination of men, or any other earthly power. The heathen have been strengthened and fortified in their opposition, blinded in their ignorance, and prejudiced against the truth, by the misrepresentations of the emissaries of Rome. These emissaries have, for the most part, been the direct friends of the papacy. Some, however, have been found in all parts, who, although not the friends of the papacy, are nevertheless the dupes of its influence, while acting under other names.

Of her fornication. Here a city is represented as committing fornication, and inducing others, by the use of wine, into the commission of the same crime, which symbolically indicates that some nation or people, under regulations of municipal order and exactness, have stimulated others and induced their idolatrous infidelity, by which they are made to share in the judgments of God. If the blind lead the blind, both the dupe and his deceiver will be punished together; for even though deceived, they are in the transgression. Herodias took advantage of the drunkenness of Herod to procure the death of John the Baptist (Matt. 14: 8). So the papists, who are professed Christians, having, as a church, proved incontinent to the love and doctrines of Christ, and forsaken the true God, and joined themselves to idols, and rested for their support, not

on the arm of their husband, lover, or friend, but on the arm of a hostile government; and then having allured others by their *wine*—the trappings, worldly hopes, and intoxicating pleasures of their religion, forced them into a compliance with their mandates and decrees, and compelled them to the same sins which they themselves committed. As Herodias did, so Babylon has done, and by the wine of her fornication has made war upon the saints. As prostitutes mingle poisonous and intoxicating drugs in their wine, in houses of ill fame, by which the uninitiated are stupefied and ensnared, so has Catholic Babylon done with the religion of Jesus, and seduced her votaries to infamy and crime.

VERSE 9.—And the third angel followed them, saying, with a loud voice, If any man¹ worship the beast, and his image, and receive his mark^a in his forehead, or in his hand,

VERSE 10.—The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup² of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

VERSE 11.—And the smoke of their torment³ ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark^b of his name.

EMBLEMS OF THE TEXT.—*Third angel.* This is the third from the one called “another,” in verse 6. For an explanation of the symbol see chap. 1: 1, &c.

Voice, discussion, &c. (See ch. 4: 2, &c.)

Wine of wrath. Emblem of divine judgments, &c. (See ver. 8.)

The Greek phrase, translated “shall worship the beast and his image,” is *το θηρίον προσκυνεῖ καὶ τὴν*

¹ Jer. 44: 4; ch. 13: 4, 12.

^a His character.

² Ps. 75: 9; Isa. 51: 17; Jer. 25: 15; ch. 16: 19; 18: 6; 19: 20; 20: 10.

³ Isa. 34: 10; ch. 19: 3; Matt. 25: 41; Heb. 1: 8.

^b The character of his name.

εἰκόνα αὐτοῦ, and may be rendered “the beast *even* his image,” which seems preferable.

The plain prophetic threatenings of the above text, although undoubtedly figurative, seem to require no illustration aside from the declaration that “they have no rest day nor night.” Those who worship the beast are subjects of this prophecy.

REMARKS.—We have before seen (ch. 13 : 11, &c.) that the wickedness and injustice of men will prompt them to form another beast when the Roman Catholic religion and the papacy shall be no more. But it cannot be done without a “loud voice,” or great discussions and strong opposition, setting forth its evils and consequences. Whoever goes into this measure, which is yet future, although its embryotic outlines may be already marked, will go into it with a reckless hardihood, incurring the most fearful guilt. But so it is written, and so it must be. As soon as the pope loses his spiritual power, there will arise men who will devise another scheme of connecting the religion of Jesus Christ with political governments (ch. 13 : 13, 15), which will be even more hostile to the true interests of piety (ch. 17 : 13, 14) than any preceding folly or crimes, which his professed followers have been hitherto guilty of. This will be followed by seven terrible judgments, which will be such manifest displays of the “indignation” and “wrath of God” as for ever afterwards to preclude such a disastrous connection, and entirely wean men from a desire of it; “for the smoke of their torment will ascend up,” and be as a memorial or register kept for ever and ever. Will not men beware of receiving the character or mark [Gr. *χάραγμα τοῦ ὀνόματος αὐτοῦ*] of his name!

VERSE 12.—Here is the patience of the saints¹: here are they that keep the commandments of God, and the faith of Jesus.

¹ Dan. 12 : 1 ; ch. 13 : 10.

VERSE 13.—And I heard a voice from heaven,¹ saying unto me, Write: Blessed are the dead that die in the Lord from henceforth:² yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

EMBLEMS OF THE TEXT.—*Patience* (ch. 1: 9). The patience of the saints and the faith of the obedient should be sustained by the following promise.

Faith of Jesus. Faith is, 1st, evidence; 2d, belief or credence; 3d, truth or substance (Heb. 9: 1, 7, 33, &c.); or it is, 1st, the evidence of a truth, 2d, the belief of evidence, 3d, the result of belief.

Voice from heaven, the word of God, the Bible; discussion in the church.

REMARKS.—Under the dominion of the beast from the sea (ch. 13, v 10), the saints were encouraged to patiently confide in God, on the promise that the reign of the beast was but temporary, although he should hold his sway over a long and dismal night of darkness, twelve hundred and sixty years (ch. 13: 5). Here the saints are encouraged by the prospect that the “beast from the earth,” the lamb-dragon, with all his violence, is within the power and punishment of God, and that Jesus and the holy angels will interest themselves against him, while the declaration of the “voice from heaven” announced the blessedness of those who should die in the religion of the Lord, to which the Spirit (or a spirit) responded, declaring the nature of their happiness to consist in a rest from labor and the enjoyment of the fruit of their work. As the hireling who receives wages and retires to the enjoyment of refreshing rest at the close of his daily toil, so their happiness who worship God is contrasted with the punishment of the worshippers of the beast, who rest not day nor night.

¹ Ec. 4: 1; Isa. 57: 1; 2 Cor. 5: 8; Rom. 14: 8; 1 Cor. 15: 18; 1 Thes. 4: 14.

² Job 3: 17; Ps. 19: 11; Isa. 35: 10; 2 Thes. 1: 6; Gal. 6: 7; 2 Tim. 4: 7; Heb. 6: 10.

REFLECTIONS.—No time is stated for the duration of the beast from the earth, when he shall have succeeded to the power, estate and sins of his prototype from the sea. But if the estimate in chapter 11: 15, 18, may be relied on, his destruction will not vary much from A. D. 2130, and may prove to be the vintage referred to in the eighteenth verse of this chapter. (See ch. 14: 18.) It is highly probable his fall may be the result of human agency, attended by divine interposition, or the action of physical inanimate causes, as pestilence, earthquakes, flood, fire, &c.

It is now A. D. 1849, which, deducted from 2130, leaves 291 years, or nearly three centuries for the fulfilment of this prediction. According to the common era, if we date the crucifixion of Christ A. M. 4037, then A. D. 2130 will come in 2093 years afterwards, which will bring it into the date or age of the world (since the creation) 6130 years. This estimate gives ample room for the preaching of the gospel to all nations, as announced under the seventh trumpet (ch. 11: 15), the healing of all schisms, so that all shall see eye to eye; the restoration of the Hebrews, and their full settlement in Palestine; the rise and fall of this "image of the beast," and the clear and satisfactory accomplishment of all Scripture predictions, which terminate prior to the millenium.

NOTE 1.—Perhaps the sanctity of historical truth has been nowhere more invaded than in chronological dates. These seem so deranged as to admit of no remedy; only as they are corrected by calculations based upon the fulfilment of Scripture prophesy, although there is a possibility that further researches in Asia or Europe may serve to make some corrections. African monuments may yet reveal, to future travelers, lost or disputed eras.

NOTE 2.—It may be further observed in this place that the great ruling powers, formed at first in Egypt, against the religion of Jehovah, and continued in suc-

cessive governments to the present time, are all in Scripture considered as parts of one grand whole; and as forming one great beast, of many heads, directed by the dragon; and that each is, by itself, also represented as a beast of his own peculiar shape and passions, while the lesser governments, independent and sovereign, which are formed after the same politico-religious models, are represented as horns, or feet, as they subserve the purposes of war, or support to the grand design of the whole.

Every government which attempts, by law or bribes, to give preference to one set of religious opinions over another, interferes with the rights of the human conscience, and the direct sovereignty of God, and is held in Scripture as a wild beast on earth.

VERSE 14.—And I looked, and behold, a white cloud,¹ and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

VERSE 15.—And another angel came out² of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.^a

VERSE 16.—And he that sat on the cloud³ thrust in his sickle on the earth; and the earth was reaped.

EMBLEMS OF THE TEXT.—*White cloud.* Cloud is the emblem of multitude, mystery, &c., and the designation *white* signifies purity, &c. (See ch. 10: 1; ch. 2: 17; ch. 6: 2, &c.)

Son of Man. Having the appearance or authority of Jesus Christ.

Sickle, a reaping hook, symbolizes destruction.

Loud voice. Great commotions and discussions (ch. 11: 10, &c.).

Temple represents the place of God's worship, the

¹ Eze. 1: 26; Dan. 7: 13; ch. 1: 17; Isa. 19: 1; Mat. 24: 30.

² Joel 3: 13; Mat. 13: 39; Mat. 23: 32; 1 Thes. 2: 16.

^a Or dried.

³ Mat. 16: 27; John 5: 22; ver. 14: 19; ch. 16: 1.

church (ch. 11: 1); the seven angels with the last plagues came out of the temple (ch. 15: 6).

Reap—Harvest. To reap and gather the harvest for preservation signifies protection and care. But to reap, in the sense of cutting off, symbolizes vengeance and the infliction of legal penalties, and desolation (Isa. 17: 5; Jer. 51: 3; Joel 3: 13). The harvest is to the husbandman the end of the year; so of nations, it is the time of their fall, and of the world, the time of its end (Matt. 13: 39, &c.). The harvest of the earth is the annual grain which ripens in summer, and is the earliest of the year. Harvest is *ripe* or *dried*.

These symbols signify, literally, that one like the Son of Man at first appears, supported by a multitude of righteous people, and after a "loud voice," or great discussions from his church, he inflicts great judgments upon the nations of the earth, probably by desolating and overwhelming wars.

REMARKS.—When the Revelator had gotten through with the descriptions and explanations of the beasts, and noted the position of the church, following it down to the consummation of those prophecies, he returns to open the vast drama of God's judgments which were to fall upon his enemies through the same periods, while they were revelling in the destruction of the saints, and ruling, through the power of the dragon, the prostrate world. The descriptions of these judgments commence with the 14th verse of this chapter, and occupy the remainder of this and most of the next six chapters to the twenty-first.

NOTE 1.—How has the dragon exercised and held his power in the world?

1st. By imposing a series of superstitious performances, penances, and ablutions, upon the ignorant, both in the heathen and Christian world.

2d. By bribes and allurements. In the distinction of nobility and caste.

3d. By enlisting the law, as an engine of bondage,

under the pretence of promoting religion and religious uniformity.

4th. By the endowments of schools where these superstitions, traditions and castes are engrafted upon the pride, insolence and degradation of human nature.

NOTE 2.—Where John was when this vision broke upon him he does not say. He was upon the sand of the shore of the sea of glass, or the shore of the isle of Patmos, when the beast arose from the waters, and from thence he saw another rise from an opposite quarter out of the earth. After this he looked upon Mount Sion, and saw the company of the Lamb with their leader; and here he looks towards heaven, and the like of the Son of Man sat upon a white cloud, to whom a messenger from the temple of [Mount Sion] heaven, whence came the seven with their plagues (ch. 15: 5), proposed the ripening of the summer harvest, and the time for reaping, upon which the “likeness” or “sign of the Son of man” thrust in his sickle and reaped the harvest of the earth (Matt. 24: 30, Mark 13, &c.).

HISTORY.—There are so many distinct indications that this has reference to the wars which arose under the emperor Nero and his successors, to the reduction of Judea, the fall of Jerusalem, and the dispersion of the Jews, that having, in the history of those times (ch. 6: 12; ch. 8: 1, 12), frequently referred to them, it seems to supersede the necessity of a direct reference to them again. But it may be necessary to state that two great wars are referred to in the prophetic volume, which, in violence, and important results, are distinguished above all others.

That the dispersion of the Jews is characterized as a day of vengeance, terrific above any that had preceded it, no one will be disposed to controvert, who regards the authoritative declaration of Jesus, that this was a time of tribulation such as had never been before (Matt. 24: 21, Mark 13, Luke 21: 22), or the histories of all nations, as they stand upon the records of that age.

The day of vengeance was to attend the publication of the gospel (Isa. 61 : 2), and the fulfilment of that terrible declaration is written upon the annals of the world. (See sixth and seventh seals and third trumpet.)

VERSE 17.—And another angel came out¹ of the temple which is in heaven, he also having a sharp sickle.

VERSE 18.—And another angel came out from the altar, which had power over fire ;² and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe.

VERSE 19.—And the angel thrust in his³ sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

VERSE 20.—And the wine-press was trodden⁴ without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

EMBLEMS OF THE TEXT.—*Angel*, a messenger, &c. (ch. 1 : 1).

Temple of heaven. The place of worship, &c. (ch. 4 : 10, &c., and ch. 14 : 14, &c.)

Sickle (ch. 14 : 14), instrument of destruction.

Altar (see ch. 8 : 4, &c.). The symbol of safety, refuge and worship.

Fire, zeal, pestilence, &c. (ch. 4 : 5 ; 8 : 7).

Clusters of the vine. The vine is an emblem of a people or nation, and the clusters or bunches of *grapes* are her cities, armies, &c.

Wine-press, the emblem of slaughter and conquest.

Trodden. To tread upon is to overcome, to insult. To tread upon one's obligations, is to violate them.

City (see ch. 11 : 1), may symbolize a nation of which it is the principal city, or an assemblage of nations of which it is the capital. It is possible that it is

¹ Ch. 15 : 5 ; 16 : 1.

² Joel 3 : 13 ; ch. 8 : 5 ; 11 : 5 ; 16 : 8.

³ Ch. 19 : 15 ; Deut. 32 : 32.

⁴ Isa. 63 : 3 ; Lam. 1 : 15 ; Eze. 39 : 17-21 ; Heb. 13 : 11 ; ch. 11 : 8 ; 19 : 14.

only intended in this place to designate a geographical locality, and Jerusalem may be intended.

Bridle, metaphor for restraint. *Horse-bridles* may be intended either literally or figuratively to mean the Horse Gate on the east of Jerusalem (2 Chron. 23: 15; Jer. 31: 40), where Athaliah was slain, and which is by Jeremiah called "holy."

Furlong (Gr. *στάδιον*), a measure of 604 feet. Sixteen hundred of these furlongs equal nearly one hundred and eighty-six miles.

REMARK.—On a review of these symbols, it seems that on account of certain movements, or a certain spirit manifested by the church, wars arise, consequent upon a "loud cry" or great discussions. And commotions, wide-spread and alarming, ensue, attended with pestilence, slaughter and conquests, in which the enemies of God will be trodden as grapes in a wine-press, and either that the war will rage with its greatest fury within a hundred and eighty miles of the city of Jerusalem, or within that distance of the metropolis which at that time shall be the head and centre of infidelity and false religion.

NOTE.—It is possible that this may mean the city of Rome, and that representatives and armies from many nations may, for some purpose, be collected there.

OBSERVE.—An angel or messenger from the temple of heaven appears in the open sky, having no cloud under him, no authority over the people, but commissioned with the sickle of destruction, and is followed by another who has power over fire or plagues (ch. 15: 6; ch. 16: 1), who commands the first to gather the clusters of the vine of the earth. The vintage is the last harvest of the year, and in it the *clusters*, or societies and armies of the leading politico-religious nation of the earth, are reaped and trodden in the wine-press of the wrath of Almighty God, not by the angel in his own power, or for himself, as we learn (ch.

19 : 15), but by him who first appeared upon the white horse, at the opening of the first seal (ch. 6 : 1); and will reappear as the "Word of God" leading the armies of heaven (ch. 19 : 11), and taking the beast and false prophet prisoners, casting them into the lake of fire. (See the sea of glass mingled with fire, chap. 15 : 2.)

This prophecy is so connected with the threats of the seventh trumpet (ch. 11 : 15), the fall of the lambdragon (ch. 14 : 10), and the war of chap. 19 : 11, as to induce the belief that they all predict the same scenes, all attending the universal prevalence of the gospel, the return of the Hebrews to Judea, and the end of the mystery which delays the kingdom from the possession of the saints of the Most High.

CHAPTER XV.

1. THE SEVEN ANGELS WITH THE SEVEN LAST PLAGUES.—3. THE SONG OF THEM THAT OVERCOME THE BEAST.—5. THE TEMPLE OPEN IN HEAVEN.—7. THE VIALS FULL OF THE WRATH OF GOD.

INTRODUCTION.—Under this vision an entirely new scene opens. We have beheld the true worship of Jehovah established in Palestine (ch. 6 : 2), and the political revolutions by which it was effected, through the instrumentality of warlike empires, until the seat of that religion was vacated in the dispersion of the Jews, after which we beheld the continuance of the same religion under a brighter and better dispensation. We have also reviewed the irreligious attempts of worldly and ambitious men to supplant the worship of God by rival and idolatrous systems, through a long series of years, both past and future, together with other pro-

jects of wicked rulers who have aimed to destroy the Scriptures, and them that hold the truth, relieved at intervals with a view of the progress of the cause of those who fight with spiritual weapons against pomp and riches, worldly devices and spiritual wickedness. Under this vision we are shown why the cause of truth has survived amid discouragements and disgrace, against unjust and oppressive laws, and in spite of fire and steel. It is because He, to whom vengeance belongs, has been with those who stood up for him, whose names were written from the foundation of the world in the book of "the life of the Lamb," and commissioned his angels to vindicate them. Therefore, they prevail against the smoke and locusts from the gates of hell, and the opposition of the world.

VERSE 1.—And I saw another sign in heaven,¹ great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

EMBLEMS OF THE TEXT.—*Sign*, a token, example; any thing uncommon or strange; and is here called "another," with reference to the "wonder" of chapter 12: 1.

In heaven. In the church, on earth, which is the kingdom of heaven (ch. 4: 2, &c.).

Angels. Messengers or influences (ch. 1: 1).

Plagues. Evils (Ex. 11: 1), disposition, or desire (1 Kings 8: 38), judgments (2 Chr. 21: 14; Zech. 14: 12).

REMARK.—It was "marvellous" that, from the church, which is the pillar and ground of the truth, the repository of love and good will, should emanate the angels having the plagues. But from heaven fell fire and brimstone upon Sodom and the cities of the plains of Palestine (Gen. 19: 24; Luke 12: 49). And "fire," or *variance*, was kindled by the preaching of the Gospel, and judgments are threatened and every where attend its rejection.

¹ Ch. 11: 14; 12: 1; Dan. 4: 2; 6: 27; Mark 13: 41.

VERSE 2.—And I saw as it were a^a sea of¹ glass mingled with fire: and them that had gotten the victory over the beast, and over his image and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

VERSE 3.—And they sing the song of Moses, the² servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.^b

VERSE 4.—Who shall not fear thee, O Lord, and³ glorify thy name? for thou only art holy^c: for all nations shall come and worship before thee; for thy judgments are made manifest.

EMBLEMS OF THE TEXT.—*Sea* (ch. 4: 6, and 8: 9, &c.) The emblem of multitudes of people.

Fire. The emblem of passion, zeal, activity, wrath, pestilence, &c. (ch. 8: 7).

Harps. The emblems of victory and joy (ch. 5: 8, &c.)

Beast (see ch. 14: 3), a politico-religious government or organized infidelity. This has more especial reference to the papacy as the body of the beast (ch. 13: 1).

Image. Likeness, idol. This has reference to the beast from the earth (ch. 13: 11).

Mark. Designation, oath, bribe (ch. 13: 17). This points to those who, loving the praise of men and the comforts of this life more than they love God, are induced, for the sake of gains and traffic, to connive at the tyranny of those who will succeed to the power and authority of the beast from the sea.

Number of his name. The exact meaning of the word "number," as here used, I have not been able to ascertain. In Greek it is expressed by ἀριθμὸς and ἑξήκ' that is, the "number of 666." In English, these words

^a The sea of glass (ch. 4: 6.)

¹ Ch. 4: 6; 13: 11-18; 20: 4; Gen. 19: 24; Eze. 14: 30; Luke 12: 4-9.

² Ex. 15: 1, 6, 13; Deut. 32: 4; Josh. 14: 7; 22: 4; Ps. 111: 2; 139: 14; 145: 17; Hos. 14: 9; ch. 16: 7.

^b *Saints*, or nations, or ages.

³ Ex. 15: 2, 7, 11, 15, 16; Isa. 66: 23; Jer. 10: 7; Zech. 2: 11; Hab. 1: 12; Mal. 1: 11; Rom. 15: 9; 2 Thes. 1: 10; 1 Pet. 1: 16.

^c Or, gracious.

transferred are *arithmos* and *chxis*. It carries on the face of the expression simply—1st, a mark, or religious designation; and 2d, an arithmetical computation, and may be the number of original churches, synods or councils, states or societies, who shall either countenance or support the image of the beast; or it may be a date or era of time at which this principle took its rise, possibly to the scriptural date of the rise of the papacy—that is, A. D. 666. If so, the papacy has 76 years yet to survive.

REMARKS.—When the sea was first noticed (ch. 4: 6), it was clear as crystal; now, like the sky of a summer's evening, it is changeable from yellow to crimson, or tinged with the blast of an evening cloud. The emblem signifies that the saints possess the kingdom. They rule above the seas of nations, which, although heaving with passion, are subdued to their will. These saints were of both the Mosaic and Christian dispensations. They had obtained the victory over the beast with all his heads, and over his image, and over his mark, and had never complied with any of the number of his name. They sung the song of Moses under the terrors of the legal dispensation, saying, "Great and marvellous are thy works, Lord God Almighty; who shall not fear thee?" and the song of the Lamb under the Gospel dispensation, saying, "Just and true are thy ways, King of Ages, who shall not glorify thy name?" "All nations shall come and worship before thee, for thy judgments are revealed." But see ch. 20: 4.

VERSE 5.—And after that I looked, and¹ behold, the temple of the tabernacle of the testimony in heaven was opened:

VERSE 6.—And the seven angels came out² of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

¹ Num. 1: 50; Dan. 10: 5; ch. 1: 13; 11: 19.

² Ex. 28: 5; Eze. 44: 17; Luke 24: 4; ch. 1: 13; 4: 6. Compare ch. 14: 15-17.

EMBLEMS OF THE TEXT.—*Temple, tabernacle.* Buildings set apart for the worship of the true God (ch. 11: 1, 19). The symbol of his people.

Heaven. The kingdom of God.

Opened. Revealed, manifested, acknowledged, clothed (ch. 3: 6), completed, authorized.

White, pure (ch. 3: 5), righteous, joyful, &c.

Girdle. The symbol of strength, activity, power (Job 12: 18; Isa. 11: 5: 1 Sam. 2: 4; 1 Pet. 1: 13, &c.); and the emblem, like the crown (ch. 4: 4), may be varied by the material.

REMARKS.—That part of the temple of Solomon called the holy of holies, or the most holy place, contained the ark or tabernacle of the testimony, in which was the covenant written upon the tables of stone which Moses procured at Sinai. But the most holy place is now opened—that is, the church which, under the twelve hundred and sixty years' reign of the beast, was lost in the wilderness, is again revealed, and God appears for their vindication and the destruction of their enemies. This is yet future; but a few years more will begin its fulfilment.

NOTE.—These messengers of the plagues are clothed in pure linen, from which emblem we remark that holy beings may become ministers of vengeance as well as of salvation. God delivered his people by the destruction of their enemies, and his mercy to them was demonstrated in his vengeance upon these (Ps. 136: 15, 17, 21; Rom. 11: 22). If to judge the culprit, punish the guilty, and protect the virtuous, implies contamination or impurity, as some have said, then may angels in white be condemned for executing the just messages of a Holy God.

The dress and girdles of these angels allude to the customs of the Orientals and the clothing of the temple service. It will be noted that the angels are represented as bringing the plagues with them from the inner temple. A principle which seems involved in

these emblems is illustrated in Rom. 7 : 10, &c. When the temple was opened, these seven angels came out of the tabernacle of testimony, or court of records, where testimony is taken and justice decreed in final appeals. They came forth with commissions as bailiffs, or ministerial officers of law, to execute sentence upon the condemned. Their clothing indicated that ministers of justice may inflict lawful punishments upon the guilty, and remain pure and righteous. Were these the seven spirits before the throne, and the seven eyes of the Lamb (ch. 8 : 2)? and the same as the angels of the trumpets?

VERSE 7.—And one of the four beasts^a gave unto¹ the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

VERSE 8.—And the temple was filled with² smoke from the glory of God, and from his power; and no man^b was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

EMBLEMS OF THE TEXT. *One of the four beasts.* One of the seraphim (ch. 5 : 10, &c.).

Angels. Messengers, &c.

Golden vials. The emblems of emotions or actions. But the symbol may be varied by the material (ch. 5 : 8) of which it is made.

Temple. The symbol of God's people, or the place of his worship.

Smoke. This emblem is used in a variety of senses (ch. 8 : 5). If one kindles or causes a smoke, which protects him while it blinds another; to the former it is the emblem of protection; to the latter, of error. Of such was the cloudy pillar which reflected light to the Hebrews, and covered with gloom and darkness the Egyptians. It is the symbol of obscurity, error, pro-

^a Beings or living creatures or animals.

¹ Ch. 4 : 9; 5 : 14; 10 : 6.

² Ex. 30. 34; 1 Kings 8 : 10; 2 Chr. 5 : 14; Isa. 6 : 4.

^b Gr. οὐδείς, Lat. nemo; i. e. none were able to enter, &c.

tection, glory, &c. Reference is here made to the dedication of the tabernacle of Moses in the wilderness (Ex. 40: 34), and the temple at its dedication by Solomon (1 Kings 8: 10). This was from [or by] the glory of God; because God was present in his temple.

REMARKS.—One of the seraphim (ch. 6: 1) *gave unto the seven angels* who had with them the seven plagues (v. 6), seven vials or bowls, to each of them one, *full of the wrath of God who liveth for ever and ever*. But are not the “plagues” and the “vials of wrath” the same things, and this repetition to show its connection with the four seraphim?

No man was able, &c. The word “man” is added by the translators. It reads “*none was able.*” Those who usually ministered at the temple and stood before God, could not enter “till the seven plagues of the seven angels were fulfilled.” May we not infer that they can then enter?

Of the era of these plagues, we may here observe that it is difficult to trace a similarity, much less an identity, between these emblems and any which go before. They seem to portray a different class of things, whose epochs are to be sought in the history of their fulfilment. But they take place after the rise of the beast from the earth and the fall of the papacy.

CHAPTER XVI.

1. THE ANGELS COMMANDED TO POUR OUT THEIR VIALS UPON THE EARTH.—2. THE PLAGUES FOLLOW.—15. COMING OF CHRIST.

VERSE 1.—And I heard a great voice out of¹ the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

VERSE 2.—And the first went, and poured² out his vial upon the earth; and there fell a noisome and grievous sore^a upon the men which had the mark^b of the beast, and upon them which worshipped his image.

EMBLEMS OF THE TEXT.—*Voice out of the temple.* Great discussions and activity among the people of God.
Earth. Wordly governments, &c. (see ch. 5: 10, &c.)
Grievous sore. Greek ἔλκος, ulcer. The symbol of vices, schisms, seditions, and troubles.

REMARKS. 1st. The “great voice” commanded the seven angels to pour their vials upon “the earth.” The following acts show how the command was understood:

1st. The first poured out his vial upon “the earth,” from which had arisen the lamb-dragon, which is the last form of the beast.

2d. The second poured out his vial upon “the sea” (v. 3), from which arose the seven-headed beast, to which the lamb-dragon formed the image (see also ch. 8: 8).

3d. The third poured his upon “the rivers and fountains of waters” which had been poisoned by the third trumpet (ch. 8: 10, 11).

¹ Sam. 15: 3-18; Eze. 9: 5; 10: 2; Mat. 13: 41, 42; ch. 14: 9; 15: 6.

² Ex. 9: 9, 10, 11; ch. 13: 14; 16: 17.

^a Ulcer.

^b Character.

4th. The fourth poured his (v. 8) upon "the sun," which had been smitten by the fourth trumpet (ch. 8: 12).

5th. The fifth poured his (v. 10) upon the seat of the beast, which is idolatry.

6th. The sixth poured his upon [or into] "the great river Euphrates" (v. 12), whence the Mohammedan angels arose under the sixth trumpet (ch. 9: 14).

7th. The seventh poured his into "the air" (v. 17), which had been darkened by the smoke of the fifth trumpet (ch. 9: 2).

REMARKS. 2d. Twelve hundred and sixty years were allotted to the beast from the sea (ch. 13: 5). His political dominion is fast subsiding; and his spiritual influence, by the time our children attain to manhood, will have gone for ever; when the beast from the earth, already in embryo, will arise, with a milder aspect, but equally fatal to the interests of Christ and his church, and directly with schisms and seditions which, to their policy shall be what noisome and grievous sores are to the natural bodies of men. The angel of the plagues will smite them, and the plague will fall upon them like a shower of rain upon the earth, which cannot be prevented, and from which they cannot escape. It will grow out of their policy, in the nature of things, as a branch from its root, and be confined to those who are foolish and wicked enough to attempt another unholy alliance of church and state. Yet this will be done after all the light which unerring history sheds upon the results of such wicked schemes, and in spite of the admonitions of experience which has hitherto warned the pride and cautioned the heedless ambition of an aspiring world.

Cannot men be warned? Will they not regard the counsels of God? Is it not a condescension of the Deity to point out to mankind the results of their conduct, before they have committed irretrievable error? Here we have distinctly foretold to us, by the unerring word of divine inspiration, what shall be the conse-

quences of attempting to establish another politico-religious government. And history, by pointing to the past, and showing us the results of Pagan, Mohammedan, and Papal governments, and their obedient and humble imitators, their feet and horns, sets clearly before our eyes the disastrous effects of such wicked usurpations over the minds and rights of men, yet it will be attempted again. It will be effected. And evils more terrible, more disastrous, will follow, for so it is written, and so it must needs be.

VERSE 3.—And the second angel poured out his vial upon the sea; and it¹ became as the blood of a dead man; and every living soul died in the sea.

EMBLEMS OF THE TEXT.—*Sea* (ch. 17 : 15), an assemblage of various nations (ch. 4 : 6 ; 8 : 9, &c.).

Blood (ch. 6 : 12, &c), the token of war, usually civil war.

Living soul is an active man; one in authority; a public officer, either political, spiritual, or scientific.

REMARKS.—When the divisions and schisms of the government and church of the beast from the earth shall have taken place, a general commotion of the nations will follow with destructive, sanguinary and servile wars, embracing the most powerful nations of the world, and sacrificing the lives of the most prominent and active men then on earth.

NOTE.—These things are so nearly like the transactions under the sixth trumpet, that they seem to be only an epitome of the same events. I feel debarred from identifying the symbols, because of their connection with the beast from the earth. (Compare ch. 13 : 11–17 with ch. 16 : 2.)

VERSE 4.—And the third angel poured out his² vial upon the rivers and fountains of waters : and they became blood.

¹ Gen. 7 : 22 ; Ex. 27 : 17–20 ; Ps. 78 : 44 ; Eze. 16 : 38 ; ch. 8 : 8, 9.

² Ex. 7 : 20, and 8 : 5 ; Isa. 50 : 2 ; Eze. 35 : 8 ; Ho. 13 : 15 ; ch. 8 : 10, and 14 : 7.

VERSE 5.—And I heard the angel of the waters¹ say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

VERSE 6.—For they have shed the blood of saints and prophets, and thou hast given² them blood to drink; for they are worthy.

VERSE 7.—And I heard another out of the altar³ say, Even so, Lord God Almighty, true and righteous are thy judgments.

EMBLEMS OF THE TEXT.—*Rivers and fountains of water* are the symbols of, 1st, marching armies or moving people (ch. 8 : 11), 2d, of joys, principles, doctrines, truths, &c. (ch. 6 : 17).

Blood, the precursor and attendant of war. (See ver. 3.)

REMARKS.—When the drama of political strife is hushed, a religious war will follow, and the rivers and fountains of water, which were intended for life and salvation, will be made the occasion of civil and national wars, which will fall upon the parties as a righteous judgment of Almighty God for the persecution and martyrdom of the followers of Jesus. Those who engage in the coming persecutions, forcing the nations to worship the image of the beast, although done in pursuance of public miracles (ch. 13 : 13 ; 19 : 20), will do it at a fearful peril, and gain nothing by their wickedness but a share in the sufferings and punishments of their coadjutors. Their afflictions will be pronounced just and righteous by every discerning mind. Christians will see it, and glorify God on account of it. Then it will be seen that when the nations were angry, his wrath had also come (ch. 18 : 18).

VERSE 8.—And the fourth angel poured out his vial⁴ upon the sun; and power was given unto him to scorch men with fire.

¹ Ch. 1 : 4-8, and 4 : 8, and 11 : 17, and 15 : 3 ; Gen. 18 : 25 ; Ps. 129 : 4 ; Lam. 1 : 18 ; Dan. 9 : 14 ; Rom. 2 : 5.

² Isa. 19 : 26 ; Matt. 23 : 34 ; ch. 6 : 10, and 13 : 15, and 17 : 7.

³ Ch. 9 : 13, and 15 : 3 ; Isa. 6 : 6 ; Eze. 10 : 7.

⁴ Isa. 24 : 23 ; Matt. 14 : 6 ; Luke 21 : 25 ; John 4 : 8 ; Acts 2 : 20 ; ch. 6 : 12 and 7 : 16, &c.

VERSE 9.—And men were scorched^a with great heat,¹ and blasphemed the name of God, which hath power over these plagues : and they repented not to give him glory.

EMBLEMS OF THE TEXT.—*Sun.* Emblem of the church ; spiritual knowledge and truth ; or, if intense, it may be zeal, ardor or enthusiasm.

Fire, the symbol of unwonted religious activity or natural pestilence, &c. (See ch. 4 : 5, &c. ; 14 : 18.)

REMARKS.—We gather, then, from these symbols, that soon after these religious wars and disorders shall subside, the fourth angel [who had power over fire? ch. 14 : 18] will pour his vial upon *the sun*, or church, the effect of which will be to stimulate that body to diligence and ardor, which shall be the occasion of great offence to her enemies, who will find themselves wholly without any power to interrupt or impede her efforts, and they will seize upon the only expedient left them, which, like the ancient Pharisees, will be to contradict and blaspheme. The result of the whole will be, to harden them in unrevenged and impotent wrath, bitterness of feelings, and deliberate sin against the name of God.

NOTE.—God often punishes the wicked by leaving them to commit sin.

VERSE 10.—And the fifth angel poured out his vial² upon the seat^b of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain,

VERSE 11.—And blasphemed the God of heaven,³ because of their pains and their sores,^c and repented not of their deeds.

EMBLEMS OF THE TEXT.—*Seat* (see ch. 2 : 13), throne,

^a Or burned.

¹ Verses 11, 21 ; 2 Kings 1 : 6 ; 2 Chr. 28 : 22 ; Isa. 8 : 21 ; Jer. 5 : 3 ; Dan. 5 : 22 ; 2 Co. 12 : 21.

² Rev. 2 : 13 ; ch. 13 : 2 ; Ex. 10 : 21 ; Ps. 78 : 49 ; Isa. 8 : 21 ; Mat. 8 : 12 ; 1 Pet. 2 : 17.

^b Throne of the wild beast.

³ Chr. 36 : 23 ; Ezra 5 : 11 ; Neh. 1 : 4 ; Ps. 136 : 26 ; Dan. 2 : 18 ; ver. 2-9-11.

^c Ulcers.

kingdom, dignity, authority. Satan's seat or authority in this world is based upon the sinfulness and infidelity of the human heart which is manifested, 1st, in the neglect of the worship of Jehovah, 2d, in attention to false religion, of which idolatry is the most tangible and popular. This seat was transferred to the beast from the sea (ch. 13 : 2), to which the beast from the earth is yet to succeed (ch. 13 : 12); and upon this the angel poured his vial. The seat of idolatry may be localized at a certain place, as at Pergamos (ch. 2 : 13); then to pour on his seat must be to confound and perplex the council or head of the system.

Darkness, the symbol of distress, perplexity, and uncertainty or ignorance. (Jer. 13 : 16 ; Isa. 59 : 9 ; 60 : 2.)

Sores, divisions, strife (ch. 16 : 2), collision.

REMARKS.—When the church shall put forth her great efforts, the fifth angel will pour his vial upon the seat of the beast, which, in a spiritual sense, is heathenism, superstition and idolatry [that is, organized infidelity], and the whole system and its supporters will be in doubt and uncertainty, which, added to blind zeal for its safety, and a totally incompetent provision for its continuance, will affect them, like the emeralds of the Philistines (1 Sam. 6 : 5), and having learned the name of the true God, and mistrusting his providence in it, they will blaspheme his name with a puerile and feeble rage. But, finding themselves disarmed by the preceding vials, by the strength of their antagonists and their own weakness, like fettered swine they will champ and gnaw their tongues for anguish of heart. In other words, being committed to a bad cause, and hardened in a settled opposition to the Gospel, they will fail to repent of their deeds, and through the effects of divisions and distrust of each other, their misery will increase. They will wax worse and worse, until God will give them up to vile affections, contempt, and shameful punishments.

NOTE.—All these things require time for their accomplishment. We are now near the close of the sixth trumpet and the opening of the seventh. It is, therefore, manifest that the foundation is already laid for the fulfilment of these plagues. When the train is once fired, the blaze will run along the whole mine, and explosion after explosion will succeed each other, with the connection and certainty that effect succeeds its cause, and each effect will become the germ or cause of another as surely and as naturally as one harvest furnishes the seed for another.

VERSE 12.—And the sixth angel poured out his vial¹ upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

VERSE 13.—And I saw three unclean spirits² like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

VERSE 14.—For they are the spirits³ of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

VERSE 15.—Behold, I come as a thief.⁴ Blessed^a is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

VERSE 16.—And he gathered them together into a place⁵ called in the Hebrew tongue Armageddon.

EMBLEMS OF THE TEXT.—*Euphrates* (see ch. 9: 14). Euphrates signifies fruitful, or that which produces. It is a river in South-western Asia which flows into the Persian Gulf, thence to the Indian ocean.

Water dried up. As waters are the emblem of a people, the overflow of a river might indicate irrup-

¹ Isa. 42: 15; Jer. 50: 38, and 51: 32; ch. 9: 14; Dan. 11: 43.

² Ch. 12: 9, and 19: 20, and 20: 10; Ex. 8: 2; Ps. 78: 45; 2 Thes. 2: 9; 1 Tim. 4: 1; 2 Peter 2: 1; 1 John 4: 1.

³ Mat. 24: 42; Luke 12: 39; 1 Thes. 5: 2; 2 Thes. 2: 9; 2 Pet. 3: 10; ch. 2: 10, and 13: 13, and 17: 14, and 19: 19, 20, and 20: 6.

⁴ Mat. 24: 43; Luke 12: 39; 2 Cor. 5: 3; 1 Thes. 5: 2; 2 Pet. 3: 10; ch. 3: 3; 4: 18.

^a Or happy.

⁵ 2 Kings 23: 29; Joel 3: 9; Zech. 14: 2; John 5: 2; Acts 26: 14.

tions and invasions (Isa. 8 : 7). So the drying up of waters is an emblem of an enfeebled, dispirited state, or of depopulation and destruction of nations and men. (Isa. 11 : 15, and 49 : 27, and *Mor. Ref.*)

Frogs. Animals which have four feet and a smooth skin. They live partly on land and partly in the water. They are of many kinds, most of which utter loud, disagreeable noises, and were among the Jews esteemed unclean. They are emblems of impudence and imposture.

Mouth. Minister or agent (ch. 9 : 17 ; Ex. 4 : 16).

Dragon. Idolatry or embodied infidelity (ch. 12, &c.).

Beast. Politico-religious government.

False prophet. A prophet is one commissioned and inspired of God to foretell future events. A false prophet is one who falsely pretends to miraculous gifts, an impostor, any unsound professor of the religion of Jehovah. But in this place it seems to mean the society or corporation called the imp or image of the beast, and which wrought miracles before him (ch. 19 : 20).

Garments. Symbol of pretensions or professions, and the emblem is varied according to color or material.

Naked. Nakedness is the symbol of folly, vice, or desolation (Gen. 3 : 7 ; Ex. 32 : 25 ; Jer. 49 : 10).

Hebrew tongue was the language of the Jews.

Armageddon. Both the derivation and definition of this word is disputed. Some, deriving it from *Har* and *Maged*, make it signify the Mount of the Gospel, or mountain of best fruits ; while others, referring it to the Canaanitish word Megiddo, make it mean the place of arms, or the slaughter of armies, or the accursed warriors.

REMARKS.—*River Euphrates.* The angel of the second plague poured his vial upon the sea, as upon an assemblage of nations united by league and treaty in commercial relations. The third vial deranged their religious order, while the fifth sent confusion and dis-

may to the centre of the government. But this vial falls upon a specific river, whose waters are dried up by the vial, and for a specific purpose, "that the way of the kings of the east may be prepared." For what purpose is their way prepared? This does not seem to imply that the waters are to be exhausted to make way for others to approach the kings of the east, but for those kings to pass the river.

The inhabitants of the country about the river are mostly Mohammedans,—at least their rulers are. They occupy the seat of the old Chaldean empire. But by some means, under the influence of the sixth vial, either by pestilence, disunion, or other cause, their power is to be broken, which will open a way for the hostile or peaceful occupation of the country by the eastern kings. And this "way" or road is made for the great occurrences of the next vial, to gather the Asiatic, and possibly African kings to the battle of Armageddon.

The unclean spirits go forth—1st, from the mouth of the dragon; 2d, the beast; 3d, the false prophet. These all go with one design—to collect an army to fight against God.

1st. The dragon fights against God under cover of idolatry, which, I believe, is supported by law in every place where it is professed.

2d. The beast fights against God by substituting religious forms, canons, and commandments for the religion of Christ. Thus far this can nowhere prosper without the aid of law.

3d. The false prophet will fight against God by pretending to inspiration, and assuming the authority of the Holy Spirit and the credit of miracles, and by them plays into the hands of both the dragon and beast. All modern religions which are supported by law, either in Pagan, Papal, Protestant, or Mohammedan states, are so blended with their respective governments, that the fall of the one will revolutionize and destroy the other.

As these three spirits go forth with the same design, so they go forth with equal authority and power; the authority of devils and the power of working miracles (ch. 12 : 13). And they are equally successful wherever they go. All hear, all approve, and all enlist.

Does this prophecy foretell that embassies and ministers shall be sent forth by the "mouth," or servants and friends of the great political and religious influences of the world, to assemble a congress of nations to provide for the general interests and maintenance of their systems; or to embody them into one, and, by an act of universal religious uniformity, attempt to overwhelm the worshippers of God by a single blow?

Behold, I come as a thief. Suddenly, unexpectedly, as he did upon Sardis (ch. 3 : 3). This caution is not without its import. The seductive appliances of popular favor and universal toleration of error will, under this plague, be such as to require the greatest circumspection on the part of those whose duty it is to contend for the truth, or they will be allowed by a false charity to connive at and indulge the errors of others, and so become partakers of other men's sins.

And he gathered them. The grammatical construction of this sentence is changed. It was said (verse 14) that three spirits go forth to gather the world to battle, but here a singular pronoun is used, as if one of them, or some one else alone, led the army when mustered; and in the description of the battle (ch. 19 : 19) the beast is given the front and pre-eminence, and is the first taken in the conflict. This may be a mistake, as the rendering may be "they gathered" for "he gathered." The narrative is here broken off, and resumed again in ch. 19 : 19.

Armageddon. Greek Ἀρμαγεδδών. There are three places in the Old Testament referred to by the name of Megiddo, a city (Josh. 17 : 11), a valley (2 Chr. 35 : 22), and a lake or brook (Judges 5 : 19). The city fell to the lot of Manasseh, on the division of the Holy

Land; and it is possible that a universal synod or world's convention may assemble here, by authority or request of the idolatrous and politico-religious interests of the earth, and here be met or followed by the vial of the seventh plague.

But as no reference may be made to Megiddo, in Canaan, for the place of assembling, the meaning may be that they shall be collected together at some place, where their designs shall be defeated, their hopes frustrated, their councils thwarted, and themselves dispersed or destroyed.

VERSE 17.—And the seventh angel poured out¹ his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

VERSE 18.—And there were voices, and thunders,² and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

VERSE 19.—And the great city was divided into³ three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

VERSE 20.—And every island fled away, and⁴ the mountains were not found.

VERSE 21.—And there fell upon men a great hail out of heaven, every stone⁵ about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

EMBLEMS OF THE TEXT.—*Air* is the symbol of the principles or rudiments of religion, science, &c., (see ch. 9).

Temple of Heaven. The seat of worship (ch. 11: 19).

Throne. The emblem of power, authority, dignity, honor, and judgment (see ch. 4: 2, &c.).

¹ Ch. 10: 6, and 14: 17, and 21: 6; Dan. 12: 7; John 19: 30; Eph. 2: 2.

² Isa. 51: 17-22; Jer. 25: 15; ch. 4: 5, and 8: 5, and 11: 13-19, and 14: 8-10, and 17: 18, and 18: 5.

³ Isa. 49: 26; Jer. 25: 16; Dan. 4: 30; ch. 14: 8, and 17: 18, and 18: 2, and 19: 21.

⁴ Ch. 6: 14, and 20: 11; Isa. 2: 14; Jer. 4: 23.

⁵ Ch. 8: 7, and 11: 19, and 16: 9-11; Ex. 9: 23; Josh 10: 11; Isa. 30: 30; Eze. 13: 11, and 38: 21.

It is done. So said Jesus upon the cross (John 19: 30).

Voices. Discussions, debates, &c. (ch. 4: 2, and 11: 10).

Thunders (ch. 6: 2, and 14: 1). Revolutions, wars.

Lightnings (ch. 4: 5, &c.), the emblems of edicts and proclamations of an angry and warlike tone.

Earthquake. Political changes, overturning of governments (ch. 6: 12-17, and 11: 12), uprooting the settled state of society, attended with general devastations.

City. The centre or capital (ch. 11: 2), the emblem of a society, a people, or nation.

Cup is the symbol of—1st, the means or measures; 2d, the verdict or judgment; and 3d, the decree or sentence (Ps. 75: 8; Isa. 51: 17; Jer. 51: 7; 1 Cor. 10: 21).

Wine (see ch. 14: 8). Symbol of—1st, joy, peace; 2d, vileness, wickedness; 3d, punishments and divine judgments; 4th, that which is the choicest or most valuable.

Island. Cities, towns, markets, posts (ch. 6: 12, 17).

Mountains. 1st, governments; 2d, fortresses.

Hail (ch. 8: 7). The symbol of any element of destruction, as anger, fire, sword, or vengeance inflicted by any sudden or violent action.

Talent. Its weight varied at different times from 46 to 92 pounds avoirdupois.

Heaven. The place of God's presence and worship, the church.

On a review of these emblems, we may judge that, in its appointed time, by a recurrence to first principles, after a great controversy, a general and lasting revolution will be effected, attended with desolations and warlike and angry violence, in which the then existing order of things will pass away. In this great movement, the principles of the Gospel will form a conspicuous element of destruction, overwhelming and breaking down the politico-religious establishments of the times. National religious establishments, and false

religions, which have hitherto maintained towards each other the order and peace of a well-regulated city, were now arrayed in hostile factions and divided into parties, and the whole existing order of things "passed away," and were succeeded (ch. 19) by the triumphant establishment of the reign of Christ. Against this movement, which, like an earthquake, should break up the very foundations, the enemies of God could oppose no barrier, for it should come upon them like a crushing storm of hail, and whoever should attempt to stay its force would be exposed, without shelter, to its fury and destruction. As hail cuts the leaves of the forest, and breaks down the ripening harvest, destroying the hopes of the husbandman, so sudden changes and counter-revolutions break down public men.

REMARKS.—(v. 19): *Great Babylon came into remembrance, &c.* To arrive at a correct understanding of this sentence, it is necessary that we discover and illustrate clearly the meaning of the leading symbol which is contained in the words "Great Babylon." On this phrase depends the whole construction of the sentence.

1st. We may suppose that Babylon the great, or great Babylon, is so called, in distinction from Babylon the less, or a smaller Babylon.

The word itself signifies confusion or mixture, to which some historically added "dispersion," from the fact that some ambitious men, soon after the general deluge, descended from Mount Ararat to the plains of Shina or China, near the river Euphrates, and there determined to settle, and build a city and a tower, whose top should reach the heavens, rising above the waters of another flood; and said they, "let us make to ourselves a name, lest we be scattered abroad upon the whole earth." With these avowed designs, and probably with the secret determination to conquer and subject any families who might attempt to move from their control, they entered upon the vigorous prosecution of their work. If one object of these men was to

build a tower upon which to secure themselves from another flood, it was evidently both in defiance of the power and promise of God, who had said he would not again drown the earth. The Lord disapproving their object, confounded their language, and thus frustrated their general plans (Gen. 11). But Nimrod, the son of Cush, undertook, on the same spot (ch. 6: 3), to erect a mighty city, which was, centuries afterwards, proudly accomplished by Nebuchadnezzar. Under the splendor of his administration, a famous city was completed, sixty miles in circumference, which was the glory of kingdoms and the beauty of the Chaldee's excellency (Isa. 13: 19).

But this city is not the great Babylon of our text, because it was conquered by the Persians, under Cyrus (ch. 6: 7, 8), and in succeeding generations went to decay, and has long since crumbled to ruins, so that the precise place of its foundations is unknown.

2d. It cannot be pagan Rome that is here meant, for that city fell by the policy of Constantine, and was desolated by the Arians (ch. 9: 1-11).

3d. It cannot be papal Rome, although built upon the foundations of the pagan city, for she falls, at least in political and religious power and influence, under the shadow of the two-horned beast from the earth (ch. 13: 12), and her days will have been completed as much as two centuries before the effects of this vial are felt.

4th. But there is, however, a sense in which each and all of these may be intended, and that is that those who have inherited, imbibed, or adopted their names, opinions, and practices may be punished on their account. It was on this principle that Jesus denounced upon the Jews the guilt of all the righteous blood shed from the foundation of the world (Mat. 23: 35). On the same principle the land of Canaan was given to Abraham, to be enjoyed by him and his posterity

(Acts 7: 5). And on the application of a like principle, Levi is said to have paid tithes to Melchisedec (Heb. 7: 8). Hence also the legal maxim, that what a man does by another, he does by himself.

Each succeeding government that has copied the vices of the Babylonians, or performed similar works, or practised upon the same general principles, may in a certain and just sense be called Babylon. If its people have increased or diminished in numbers, extended or limited their power, or been more or less active and zealous, they may properly be thus contrasted as being the smaller city or people.

And such appears to be the case in the text under consideration. Great Babylon is that politico-religious power which at that time shall stand at the head of the nations of the earth. It has been before shown (ch. 13) that the beast is a continuation and succession of governments, the last of which—the beast from the earth, when eventually it shall receive the accession and support of the ten horns (ch. 17: 17), or come into possession of the territory they formerly occupied (see note to Scripture compared, ch. 13), will have filled up fully the measure of earthly vices and national sins. It will also have exhausted the forbearance of God, who rising up like one whose memory has been refreshed by re-examination, will also exhaust upon them “the fierceness of his wrath,” and terminate their career.

By the events of this vial, the political and politico-religious order of things will be entirely changed. The whole will be swept away. A better state of things will succeed. Hitherto we have beheld the wicked waxing worse and worse, seducers multiplying their deceptions, and each generation of vicious men becoming more and more bold in iniquity. Governments which, from the first, were oppressive and cruel, have, in succession, enlarged their sphere of action and extended their usurpations, until the sins of their

predecessors appear as trifles in comparison to theirs. The moderns have performed feats and deeds of vice which the ancients did not think of and dare not meddle with. But from the symbols of this verse, we are led to believe that God will so punish the nations of the earth under this vial, as to deter from such courses for centuries after (ch. 19 and 20). At the close of the plague, a brighter morning will dawn upon the earth, and a more glorious day be ushered in. A benign and happy system of things will be substituted in the place of those which shall be removed. But he that hindereth will hinder, until he be taken away.

REFLECTIONS. 1.—From the emblems of the seventh plague, we are led to look for the most terrible and widespread combination of afflictions that has ever befallen men since the flood. The whole is future. The exact manner or scene of its accomplishment is not told us; it can only be known by the result. Enough is made known for our safety, and we do well “to take heed as unto a light that shineth in a dark place.”

Great calamities, such as sickness, wars, famines and the judgments of God, generally serve to harden men, and make them fearless, intrepid and desperate. It is the goodness, love, long-suffering and mercy of God, which lead to repentance, humility, and godly fear. The generation who shall live at the time of this plague will clearly perceive that the calamities are, from their very nature, the result of the decrees of Heaven. Yet, they will not repent, but blaspheme the name of God, for the very reason that he is the author of their plagues. In them the scenes of Egypt and Jerusalem will be re-enacted. The death of the first-born of Egypt, the destruction of ancient Babylon, the fall of Jerusalem, and the overthrow of pagan Rome, are but types of the evils and woes which are to precede the permanent universal establishment of Christianity. Then will be heard, Alleluia: the Lord God Omnipotent reigneth! Heaven will rejoice. Let the

saints be glad. But when shall these things be? and who shall abide the day of his coming? We are expressly informed that in these plagues is filled up the wrath of God (ch. 15: 1), and that the mystery of God shall be finished under the seventh trumpet (ch. 10: 8); and I have shown by reference to other prophecies (ch. 11: 15-18) that all these things which terminate prior to the millennium, will be accomplished by A. D. 2130. Take A. D. 1849 from 2130, and we have 281 years yet to the millennium; from this take from twenty to thirty years, for the probable duration of the papacy, and we have about 250 years for the stirring events of the seven plagues, allotting to each about 36 years, or about the time of one generation of human life, or two generations of active manhood. But it is by no means probable that each vial will run the same length of time.

But if, as intimated under chap. 13: 18; chap. 14: 9; and chap. 16: 2, the number 666 refers to the era of the full establishment, of the papacy, chronological errors excepted, we may look to A. D. 1926 as the date of its termination. According to this, the Roman Catholics have yet 76 years assigned them, and the vials will be crowded into the space of about two hundred years.

However much we may regret the bloodshed of revolutions, they are inseparable from the progress of truth. The abettors and adherents of error cling so tenaciously to their vices, that their grasp is severed only by the sword.

Man is so constituted that this result cannot be prevented, and although the law of God is holy and good, and the Gospel merciful and humane, the one works death by the opposition of sinners, and the other kindles the fires of discord, and brings with it the sword of vengeance and of strife.

If this position is correct, how futile are our efforts to preserve peace while men are oppressive and un-

just. There is no peace to the wicked. If men desire peace, they can have it on these terms: 1st. They must enter into the spirit of the Gospel. 2d. They must embrace its principles, and practise its precepts.

REFLECTIONS. 2.—Ancient Babylon was distinguished,

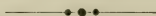
1st. For having entered into an alliance with the Jews and other nations, and afterwards conquering and oppressing them (Isa. 14 : 4). So Constantine, a pagan chief, and afterwards Roman emperor, allured the Christians to his standard, then compelled them to submission.

2d. After Babylon had conquered the Jews and carried them into captivity, *and there promoted them*, she attempted to control their consciences by human laws, and compel them to worship idols, and was the first who persecuted the saints of God with the avowed purpose of establishing idolatry (Isa. 14 : 13). So the Roman emperors, after seducing and promoting the Christians, compelled them to receive and worship Christian heroes and martyrs, and other idolatrous relics.

3d. Babylon placed the name of Jehovah at the head of her divinities, confounding his worship with the idolatrous service of imaginary and artificial gods (Dan. 4 : 34 ; 5 : 22). So the papal successors of the pagan emperors of Rome have done. They have placed the name of Jehovah at the head of the catalogue of their divinities, to which they have added Mary, the Apostles, relics, and saints of later times.

4th. Ancient Babylon was distinguished for the extent of her conquests, the splendor of her court, the magnificence of her palaces, the riches and luxury of her priests and nobles, the tyranny of her rulers, and the abject wretchedness, and the base, spiritless submission of her people (Dan. 3 : 4 ; 5 : 1). In all this she is the exact prototype and likeness of papal Rome and her adherents. (*See Histories.*)

5th. Ancient Babylon stands also distinguished, both upon the inspired and profane page of historic truth, for the number and variety of the calamities which finally overwhelmed her in complete desolation (Isa. 13 : 19 ; Jer. 51 : 41). So the papacy, the apostate spiritual Babylon of modern times, is threatened with similar calamities, and destined to final ruin.



CHAPTER XVII.

1. THE JUDGMENT OF BABYLON.—8. EXPLANATION OF THE BEAST.
—12. THE TEN HORNS.—18. EXPLANATION OF THE HARLOT.

VERSE 1.—And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither ;¹ I will show unto thee the judgment of the great whore that sitteth upon many waters ;

VERSE 2.—With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk² with the wine of her fornication.

REMARKS.—With the close of the 16th chapter, the history of the church, and the revolutions of the world which should affect it, had been foretold, under various emblems, for a period of two thousand years from the days of the Revelator. This history has been drawn with a master hand. Every thing is given its due proportions. Some of it is indeed brief—all of it exact. But we are now to retrace a part of the road we have travelled over. The object seems to be twofold. 1st. To prevent mistakes about the things intended in the prophecy. 2d. To show that they are permitted and controlled by the direct interposition of God.

¹ Jer. 51 : 13 ; Nahum 3 : 4 ; ch. 15 : 3.

² Jer. 51 : 7 ; ch. 14 : 3, and 18 : 3.

In this and the following chapter we are favored with an explanation of the symbol of the beast, and the mystical import of the words "Babylon the great."

That there should be no mistake about the preceding visions, some of them are here reproduced, with a variety of new representations detailed with circumstantial exactness, to which literal explanations are added, so as to render it clear and unquestionable as if he had first drawn the picture upon canvas, and then explained its several parts.

The simplicity and elegance of style in these and the two following verses, with which the explanations of this chapter are introduced, are truly admirable. The first part of verse first is much like the ninth verse of chap. 21, and the two chapters institute a contrast between the whore of Babylon and the Bride the Lamb's wife; in other words, between the professors of the false religion, and the professors of the true.

Judgment of the great whore. I will show the end or doom—the evils that are determined against—the fall, overthrow, and destruction of.

Great whore is the emblem of a great city (ver. 18, and ch. 12: 1). Great by reason of an extensive commerce (ch. 18); by being the centre of a politico-religious influence (ch. 18: 13-24); by being an emporium of political power (ch. 18: 9), the head of worldly fashions (ver. 4, and ch. 18: 16), great in the prowess of arms (ch. 18: 7), and great in crimes and vices (ch. 18: 24). Who is this great whore? She is a mystical city, and her mystical name is Babylon the Great (ch. 16: 19; 17: 5, &c.), and is explained to mean those perverted or prostituted religious influences of the world, which are called in Scripture idolatries or abominations (ch. 17: 5; Deut. 7: 26; 1 Kings 11: 5; 2 Kings 23: 13).

Sitteth upon many waters. As waters are the emblems of nations and people (see ch. 7: 17; 8: 11; 17: 15, &c.), so here this city, into whose hands this religious power is concentrated, and by whom it is

wielded, is represented as sitting upon or in the midst of a multitude of people, like a ship upon the sea. She rides upon them and above them, whether in a hurricane or calm.

At the time of John, this Babylonian power was centred in pagan Rome. After the time of Constantine, A. D. 330, it was divided between the new and old capitals, but gradually preponderated towards Constantinople, whose control, during the sixth century, became complete. During the seventh and eighth centuries it was restored or conferred upon papal Rome (see ch. 13), from whom it has been gradually wrested by London and Paris, with the former of which cities the *political* supremacy continues to this day, although Rome is yet strong in her *religious* hold upon the benighted and superstitious minds of her devotees.

NOTE.—If the Book of the Revelation is a continuous prophecy, and the events predicted take place, as some pretend, in the order of time in which the visions are narrated, then, on such an hypothesis, John had not yet seen the “whore that sitteth upon many waters,” because there is no vision of her in any of the preceding chapters. Upon such a theory, how can we account for this familiar manner of his guide? If John has seen nothing of this harlot before, why this abrupt introduction to her judgment, before he has a description of herself? If, in the suppressed voices of the seven thunders (ch. 10: 4), or in the beast from the sea (ch. 13), or some other vision, the fact had not been revealed that such a harlot existed, why this unceremonious introduction to a description of her end? On such a theory this fact cannot be explained, and hence those who present the theory generally abandon it at this point. John must have had a view of her before, and have seen her sitting upon “many waters;” but had not conceived her to be a prostituted or apostate church until carried into the “wilderness” (ver. 3), to the place God had provided for the chaste bride of

Heaven's King, and the joyful mother of a son (ch. 12 : 5), then persecuted and flying, on account of her virtue, from before the face of the devouring dragon. But here he saw the change in her appearance. She was prostituted to the dragon that had sought her life, and he was surprised (ver. 6), until the mystery was explained, when he saw through the whole emblem. The angel was not so excited, because he knew that in this harlot form she was composed of pretenders who had united with the church corporation in later times, either in obedience to an earthly mandate, in hopes of temporal reward, or some other cause, and whose faith stood in the wisdom of the world, not in the power of God, and they were not of those whose names were in the book of life.

With whom the kings of the earth have committed fornication. The kingdoms of Europe and the governments of some other countries (see ch. 13) have literally united their interests with Rome, as if by wedlock. Nay, they have betrayed and deserted the welfare of those over whom they have ruled, and lent their authority at home, and their influence abroad—their wealth and military power—to assist and aid the Roman pontiff to enslave and rob the world. Like licentious debauchees, they have literally worked their own people and families, taxed them, and taken from them the bread of their subsistence, and lavished it upon the Roman religion and Romish emissaries, and thus decked out that bawd, and supported that brothel of the world.

The inhabitants of the earth made drunk with the wine of her fornication. As harlots, in resorts of infamy, treat their paramours with wine mixed with stupefying and maddening drugs, that with less danger they may rob them of their money, jewels and apparel, so have the authors of politico-religious establishments (which are national and religious confusion), with the stupefying errors of an apostate and corrupted Christianity,

made the people drunk, and during the delirium of their inebriation, taken from them their treasures, beggared their families, impoverished their estates, deprived them of freedom; and although robbed, deceived and impoverished by their craft and devices, yet, like confirmed drunkards, they thirst for more of that poison that drowns their reason, eats out their substance, bloats their minds with superstition, fills their mouths with blasphemy, and their souls with the darkness and hatred of pride and the corruption of sin.

VERSE 3.—So he carried me away in the¹ spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

VERSE 4.—And the woman was arrayed² in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

VERSE 5.—And upon her forehead was a name written, MYSTERY,³ BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

EMBLEMS OF THE TEXT. *In the spirit.* In a state or frame of mind for receiving, understanding, and remembering visions. In a trance (ch. 1: 10, and 4: 2).

Wilderness. A waste country (ch. 12: 6); seclusion, obscurity, bewilderment. *Woman* (ch. 12: 1, &c.). Society, city, or people; and by metonymy for the principles or laws of a city, which are city rules and authority.

Sit upon. To govern, control, or guide.

Scarlet (see *red*, ch. 6: 4, &c.). Warlike, revengeful.

Beast. Gr. Therion (ch. 11: 7, &c.). A politically religious government.

Blasphemy, &c. See ch. 13.

Golden cup. Cups, vials, bowls, and censers are

¹ Ch. 1: 10, and 4: 2; Ch. 13: 1, verses 7, 8.

² Jer. 51: 7; Deut. 29: 17; Dan. 11: 38; Isa. 66: 3; Eze. 20: 30; Ezra 9: 11; Lam. 1: 9; Ho. 9: 10; ch. 18: 16.

³ 2 Thes. 2: 7; ch. 14: 8, and 16; 19, and 18: 2-9-16; and 19: 2.

emblems of nearly the same import; and the same word is invariably used in Scripture. Their leading symbolical significations are—1st, religious worship of any kind, whether true or false (1 Cor. 10 : 21); 2d, the divine judgments or mercies (Jer. 51 : 7; Ps. 116 : 13); and 3d, any principles or delusions; or 4th, a man's success in life, whether good or bad, which is called his cup, or the *portion* of his cup.

Here, then, by these emblems a scene is presented to us of a city, society, or people, interfering to guide or control a political government which supports or carries the society. The government is a warlike and revengeful power, having seven heads, which has been before explained (ch. 12 : 3, and 13 : 1) of that succession of nations which has come in competition, or hostile conflict with the truth, from the days of Moses (Ex. ch. 2) to the present time.

We must carefully distinguish the society which controls the government from the government itself. The emblems represent the woman as distinct from the beast. Under chapter 12th we saw a woman flying into the wilderness, a place of seclusion or obscurity—a state of uncertainty or doubt, which was there explained of the true church of God. The same church apparently, but in an adulterous, corrupt, and apostate form, is again seen, having forsaken her husband and God, and formed an alliance with human governments. By this means she has become rich, and is clothed in royal apparel and soft raiment, but carries in her hand the seductive cup of her false religion, by which the nations are seduced and deceived and made drunk, and by which she has filled the world, both in a spiritual and literal sense, with harlots, and religious and political illusions and abominations.

What is the great lesson of instruction to be learned from this? That the persecutions and oppressions of the state bewildered the church (Ec. 7 : 7), obscured her doctrines, perverted her zeal, corrupted her faith,

and united her to her foes. And these great truths, which are consonant not only with this prophecy but with every part of the word of God and the facts in the case, are, strange as it may appear, contradicted by the received opinions of the present age and the concurrent voice of the most popular ecclesiastical histories. Wars, contentions, and persecutions are inimical to the cause of Christ. Peace, love, and security favor the spread of the Gospel and the interests of evangelical truth. In ch. 13th the beast, in this form, is allowed 1260 years' duration, which is true only of the Roman Catholics in their union with political power, and of them it is literally true. No other form of false religion has ever continued so long in union with the leading governments of the earth. But the Roman Catholics have preserved a distinct religious organization, by which they have controlled the political governments of the world for more than twelve centuries; and during all this time they have been supported by the governments by the desire of the people, who, all the while have encouraged the veneration and worship of images and idols, and together have constituted the papal or leopard form of the apocalyptic beast.

John had, from a convenient position, seen the beast as he arose out of the sea, whose body was like a leopard [his color not there given—see ch. 13: 2]; but in ch. 12, “red,” Gr. *πυρρόος*, and ch. 17: 3, it is “scarlet,” Gr. *κοκκινόν*. He heard him speak blasphemies (ch. 13: 6), and saw his success in making war upon the saints, during his life, in that form for 1260 years. John had been near him, and in the midst of his councils and dominions, and saw what was done. But being carried away “in spirit” into the wilderness, where the woman clothed with the sun (ch. 12) had her place prepared, he finds the woman has become a harlot and committed whoredom, and was riding upon the beast from the sea. The woman had not gone into the wilderness until after the birth of Christ, and it

was there she became corrupt, and while there she forms this unholy and unlawful connection with the beast, he still having his seven heads and ten horns. The beast and the woman were in existence, therefore, long before their union. It is manifest that the beast and the woman are not the same. Either may exist independent of the other. But while acting in concert, by united councils, they both may be considered as one. But although united, it is clear they are divisible and may be separated. When, therefore, we speak of the papal beast, we speak of him as he has existed during the continuance of the papacy. As the beast existed before his union with the papacy, in a politico-religious organization opposed to God, so these governments may exist, and the life of the beast be prolonged in another connection or development, when that apostate church shall have numbered the days of her union with the beast, her 1260 years, and ceased to be.

The woman was arrayed (v. 4). The woman was arrayed in scarlet color, sitting upon a beast of scarlet color. In the resorts of the dignitaries of the Catholic church, silver is little esteemed, and gold itself is thrown into the shade, amid the varieties of costly and sparkling gems that adorn their clothing, from the tiara of the sovereign pontiff to the shoe buckles of his varlets and slaves.—*Addison*, A. D. 1700.

Babylon. In Nahum, ch. 3 : 3, Nineveh is called the "mistress of witchcrafts and a well-favored harlot." She was the first, after the fall of Pharaoh, to lay the foundation in this policy of opposition, although her time was short, and she had no good opportunity to impose her religious system upon other nations. But Babylon remodelled the system, invented further ceremonies, and imposed it by law and sword, as her own, upon the nations which she conquered, if she did not, indeed, make war with the special design of extending idolatry. She thus acquired the title of pre-eminent wickedness. It would far exceed the limits of my de-

sign in these outlines, were I to give an historical account of the mystical Babylon the Great—the papacy;—of the indecent and cruel barbarities of a Roman Catholic *auto-da-fe*; of the pernicious and revolting “lives of the saints,” approved of by them; of the filthy doctrines and practices called religious “penance and baptism;” of the wickedness of her courts of inquisition; of the pederasty of her monks and priests, “for by the celibacy of her clergy and monks every vice was fermented”—*Gib. ch. 44*; of the infamy of her brothels called *hospitals and nunneries*; and of the character of that superstition and depravity fostered in church and state; or of the nature of the debasing ignorance engendered and sustained by her pretended philosophy. Those desirous of analyzing the contents of the “golden cup in her hand, full of abominations and filthiness of her fornications,” will have an opportunity, by reading the history of Europe during the middle ages,—say from the seventh to the fifteenth century, or by inquiring into the social and political condition of modern Catholic nations. Her students pursuing the limited phantoms of scholastic knowledge—her stupid congregations compounding with smirking hypocritical priests for the commission of sins, or staring at the gaudy display of tinselled drapery—and her rabble, stultified in the mass, crouching to an episcopal hierarchy. But I would recommend that time be spent in the acquisition of more useful science.

Mother of harlots. All acquainted with the history of cloisters know how to appreciate this prophecy, in a literal sense, and those who are not, will do well to seek a purer knowledge.

In a spiritual sense, this is apostacy and idolatry. The history of the progress of idolatry is unknown, because its nature is so debasing that no nation has ever kept a true record of its infamy. But all who have adopted it have either degenerated into barbarism and lost the arts of civilized life, or had recourse

to fable to smother or becloud the history of their origin and fall. But of the Roman Catholic church it is known that she has fostered all the vices of heathenism, has invented numberless mysteries and ceremonies, created and dignified countless gods and demi-gods, god-protectors and patron saints, and by persuasion or force palmed them upon the world as the religion of Jehovah and the gospel of Christ. Therefore the name upon the forehead of this church is "the mother of harlots, and the mother of the abominations of the earth." Infidelity to God is the cause of all moral evil.

VERSE 6.—And I saw the woman drunken¹ with the blood of the saints, and the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.

VERSE 7.—And the angel said unto me,² Wherefore didst thou marvel?^a I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.

Here we have at one view, in a single draft, the sheet presented before us on which is painted the beast with the seven heads and ten horns, and the woman riding upon the beast drunk with the blood of saints, and drunk with the blood of the martyrs of Jesus. We have before seen the various parts of this portrait, and their duration and magnitude; we have considered the various agencies and influences which they have exerted, and the acts performed by each in its particular sphere, and now the different parts of the framework are brought together and the building reared before our eyes; and, it may be asked, do we marvel at it? Have we read and seen, and do we not yet understand? Here is the sum of the preceding chapter, the honor and shame of the church, the glory and blight

¹ Ch. 13 : 1; 18 : 24; Dan. 7 : 21; Hab. 1 : 13; Acts 22 : 20.

² Dan. 7 : 26; Mat. 25 : 34; John 17 : 24; Acts 15 : 18; 2 Thes. 2 : 8; 1 Pet. 1 : 20; ch. 13 : 1; 20 : 12.

^a Or wonder.

of the empires of the world. Let us condense into a small compass an outline of the whole, that at one view we may see its theory and design.

When Israel came out of Egypt, from under the dominion of the great dragon of the Nile, under the opening of the first seal (ch. 6: 2), on coming to Canaan he joined himself to Baal Peor, the dragon of Sihon and Ammon, by whom many were seduced, and stumbled and fell. Israel entered Canaan and imitated the worship and vices of the nations he had displaced, and the ten tribes went into captivity by the Assyrians; but before their departure, they killed the saints and prophets, and persecuted all who reproved them.

Judah was now left with the name of the people of God. But he apostatized from the true worship, filled his cities with the statues and images of idolatry, and burnt incense to the Queen of Heaven. He filled his cities with the blood of the upright, and his children went into captivity by the Chaldeans. During their captivity, the king of Babylon placed the name of Jehovah at the head of the catalogue of his divinities (Dan. 3), but took no care to obey his commands or imitate his holiness. The Babylonians were, therefore, the first who confounded by statute laws the worship of Jehovah with idolatry.

Under Ahasuerus, the Persian, Mordecai defeated the ambition of Haman, and obtained the toleration and preference of the Jewish religion, "through fear" of whom many people became proselytes (Est. 8: 17).

At Babylon "the woman" was made to ride above the people, by the decree of a Sabian. In Persia she was hoisted over them by the laws of an iconoclast Magian.

The Jews had been carried into captivity by the Babylonians. Seventy years afterwards, about 520 years B. C., they were released from the depression of slavery, raised to the rank of citizens, and permitted to return to Canaan by the Persians. They seemed

now entirely weaned from their propensity to idolatry ; but within three and a half centuries, a large part of the nation was found willing to second the enterprise of Antiochus (B. C. 171); and idolatry was ingrafted upon the true religion, and its images worshipped in the temple at Jerusalem.

In Chaldea and Persia the true religion is ingrafted upon or supported by others. At Jerusalem, idolatry is substituted for the true, and a descendant of Aaron, in the vestments of the temple service, offers sacrifices to idols. The results of these issues are equally striking. Where the true religion has received the sanction of the idolatrous magistrate, numbers have professed its ceremonies ; but the religion itself has degenerated in their hands to a level with their own. On the other hand, where the professed worshippers of God have connected idolatry or any other false scheme with his worship, they have invariably shown a disposition to martyr the saints.

In this connection we may remark that Jehovah never enforced his worship or commanded others to enforce his worship upon idolaters. But if any voluntarily submitted to him, from that time they were not allowed to depart from him without chastisement ; for from that time he both claimed and confessed them to be his.

At the crucifixion of Jesus Christ, the Pharisees, who sat in Moses' seat, and ostensibly worshipped the true God, called in the aid of idolaters to suppress the infant church. But they did not unite their systems of religion with each other. The Sadducees were deists, or held opinions bordering upon atheism. The Herodians seem to have taken what some moderns term "enlarged and liberal views." That is, they either hypocritically favored each scheme, according to their interest, or held all schemes in contempt.

The union and concentration of those conflicting views upon a single point, viz., the persecution of the

rising church, without compromising their personal differences or sacrificing one or other of their religious systems, was, I believe, an anomaly in history, and has no parallel.

In the administration of Constantine, the Roman emperor, the Christian religion was either ingrafted upon idolatry or was set up as an independent system, to which idolatry was afterwards made subsidiary, and the result was the same as at Babylon and Persia; a corruption of the truth.

The Arians brought in a modified scheme, from which visible idolatry was excluded. These contested the right of sovereignty, first, in civil commotions, afterwards in national wars, until the Catholics triumphed, and visible idolatry was ingrafted upon the pure and spiritual system of Jesus Christ, which followed precisely the same natural channel as its predecessors in apostacy, and produced the same results, viz., shed the blood of the children of Jesus. So that in whatever way the professors of the true religion have obtained the aid of the civil magistrate to support or enforce their views, the result has been either to corrupt their religion or to shed the blood of the innocent.

Here, then, is the harlot of the wilderness adulterous and apostatized: 1st, as she is represented under the Jewish dispensation, incorporating idolatry into her system, and drunk with the blood of the saints; 2d, adulterous and apostatized, as represented under the Christian dispensation, incorporating idolatry into this system, and drunk with the blood of the sons of Christ.

The true policy of the Christian is, to be left by all human governments, with liberty of conscience, in the enjoyment of his natural rights, without legislative support or control—to have his religion let alone.

VERSE 8.—The beast^a that thou sawest, was,¹ and is not; and shall ascend out of the bottomless pit,^b and go into perdition: and they that dwell on the earth shall wonder, (whose names are not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

VERSE 9.—And here is the mind which hath wisdom.² The seven heads are seven mountains,^c on which the woman sitteth.

VERSE 10.—And there^d are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

VERSE 11.—And the beast that was, and is not,³ even he is the eighth, and is of the seven, and goeth into perdition.

EMBLEMS OF THE TEXT.—As all the symbols of these texts have been before explained, a repetition of them is here omitted.

The beast that was, and is not, and yet is. We may remark, 1st, that the beast is not the dragon, because the dragon gave the beast its power, his seat, and great authority (ch. 13: 2), because (ch. 19: 20) the beast and false prophet are first taken and cast into the lake of fire by him that rode upon the white horse, after which the dragon is taken by an angel, and cast into the bottomless pit.

But we have before seen (ch. 12 and 13) that the dragon is infidelity embodied in idolatry; that the beast is a politico-religious government, and the harlot a corrupted or apostate religious organization.

NOTE.—Each may be considered abstractly or practically, unitedly or alone. When united, they may form but one object, although composed of various ingredients. The religion of a government may be either idolatry, Judaism, or something else. The reli-

^a Wild beast.

¹ Ex. 32: 32; Dan. 12: 1; Phil. 4: 3; ch. 3: 5; 9: 11; 11: 7; 13: 1, 3, 8, 10; 20: 12; 21: 27.

^b Greek ἀβύσσου, Latin abyssus, i. e., abyss.

² Dan. 12: 4; Hos. 14: 9; Mat. 13: 11; ch. 13: 1; 18.

^c Or hills.

^d And these or they are seven kings, i. e., the mountains are symbolized kingdoms.

³ See ref. on ver. 7 and 8; Dan. 7: 11; Titus 1: 2.

gious orders may control the government, or the government them; and while united, they form but one thing, yet they may be considered separately, because they are divisible. So here the connection of a government with religion forms a beast, and its religious character may be that of the dragon, or that of the harlot. The beast may be destroyed by a revolution, while the religion remains among the people, so that the people might be idolaters or of an apostate religion, although their religious union with the state were dissolved. Thus the beast might be destroyed, while the dragon or harlot remained. So the beast, having once existed in the harlot shape under Antiochus, by ingrafting idolatry upon the true religion (B. C. 171) at the time of John—that arrangement having been abolished—it did not, in that most offensive and dangerous form, then exist, although still supported in various shapes; but it should afterwards appear, reascending from the bottomless pit under the supervision of the popes, who, like Antiochus, would again ingraft idolatry upon the true religion, which should cause the world to wonder after the beast; and the consequences to the saints should be alike in both, viz., they should be given into his hand!

Seven mountains. So much has already been anticipated in relation to these texts in chapter 13, and subsequent chapters, that the necessity for further detailed explanation seems precluded.

And there are seven kings. This is manifestly an inaccuracy in translation, and ought to be rendered “And they are seven kings.” The Greek *καί βασιλεῖς ἑπτὰ εἰσιν*, is rendered in the Latin of Montanus, “*Et reges septem sunt.*” With what propriety, therefore, can this metaphor, thus interpreted by the revelator himself, be made to mean, literally, a little knoll or hillock, of a few rods’ surface, used as the foundation of a public house! (*See commentators generally.*)

Mountain, the revelator informs us, is a king, not

personally or individually, but officially, or he could not make war on the saints, or continue 1260 years, or be the head of a beast or politico-religious power; and as such it is understood to mean not only the territory, but the moral and physical resources and spirit of a country. And it is in this sense the term 'king' or 'mountain' is here used. I have before shown (ch. 13, page 146, Scrip. compared) that a revolution which merely changes the form of a government does not destroy the government itself, or affect its relations with foreign powers; and that under such changes the rights and obligations of the government remain the same as before. But these seven heads are not merely successive forms of government in the same state, but distinct empires, which rise successively. Five of them had already existed—one was then in being, and one was future—after which arose the beast, which was the "eighth" in succession, and was of or after the seven.

NOTE.—Most writers, who, in theory, hold that the Revelation is a *consecutive prophecy*, attempt to explain these verses by supposing them to mean eight revolutions in the Roman state, which occur *from the days of Romulus, seven hundred and fifty years before Christ*, to the present time, six of which were before the annihilation of the empire, and two since!

In the interpretation of the symbol of the angel informs us we are not confined to the history of those things which were to transpire to the history of John; but look for five of the seven heads [or seven beasts, for he was then talking of the eighth] in the history of the then past transactions of the world, in the history of things that had taken place before his time. We are to look for the head then existing in the annals of the times then present [which also must have commenced before], and we are to follow them down into the future until the seventh should arise, which was not then come; and we are to take this review of *the things which had been seen* (ch. 1 : 19), and

the things which then were, after breaking the seven seals and sounding the seven trumpets, and according to some, after the plagues, under some of which they summon us to judgment! Those, therefore, whose theory confines them, in an exposition of this book, to a progressive series of historical facts which have transpired since the days of John, and to "things which were shortly to come to pass," will at least have the candor to allow that five-sevenths of the heads of this beast were fallen before the days of John, or else frankly confess their skepticism of the text.

These seven *mountains* or empires, as we have seen (ch. 13), are Assyria, Chaldea, Medo-Persia, Macedon, Syro-Media, pagan Rome, and Constantinople. The first five were then fallen. Pagan Rome, then in being, was the sixth, and continued after this 250 years, without a rival. At the time of John, pagan Rome was lending her aid to maintain Judaism in Palestine, and her authority to suppress the Christian church. A. D. 325, Constantine the Great established the head of his power at Byzantium, and there laid the foundation of an empire which superseded ancient Rome, and continued for three centuries, although the city lingered in a disreputable existence after her credit and power had failed and her empire was taken away; after which she was again revived and made the seat of the Ottoman power; and still contains a population of half a million.

When Constantinople fell, the eighth head or form made his appearance in the world, pressing onward in his allotted career of crime, and filling up the term of his existence. His history is now nearly written. The eighth is the papacy, and is of the seven, and goeth into perdition. Utter ruin is determined against him. He is of the seven by succession, by inheriting their vices, and by meeting their doom.

VERSE 12.—And the ten horns which thou sawest¹ are ten kings, which have received no kingdom^a as yet; but receive power as kings one hour^b with the beast.

VERSE 13.—These have one mind, and shall² give their power and strength unto the beast.

VERSE 14.—These shall make war with the³ Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.

Ten horns (ch. 5: 6). Horns are the emblems of defence and strength. They may protect and offend. They are here the symbols of ten “kings” or kingdoms, which were, at some period of time then future, to make war upon the papacy, which they shall overcome and destroy, and afterwards shall make war upon the Lamb, by whom they shall be overcome.

They are distinct from the seven heads upon which they grew, because they are distinct from the first five heads that were then fallen. They were also distinct from the sixth kingdom, which was then in existence; nor were they of the seventh, for either they were to receive their kingdoms all at once or in succession, and during the continuance of the beast in the papal form; for they are to overthrow the papacy (v. 16), and hence could not be of the seventh head, because the papacy is the eighth which was to succeed the seventh. The papacy was to be supported by four feet, strong, clumsy, and destructive.

These first seven heads had crowns, and were of the dragon; that is, were more tinctured with idolatry than the body of the beast, or the ten horns. There was also a two-horned beast to arise, which was to be anti-christian, and was to be the ninth form; and these ten horns

¹ Dan. 7: 20; Zech. 1: 18–21; ch. 13: 1.

^a Or, no empire as yet.

^b Hour, i. e., during the time of the wild beast.

² Isa. 10: 5; Eze. 38: 10; Acts 4: 28; Phil. 1: 27.

³ Deut. 10: 17; Ps. 2: 8; Dan. 7: 27; 1 Tim. 6: 15; ch. 16: 14; 18: 8; 19: 16.

were that ninth form which was to destroy the harlot (ch. 17 : 16), as the two-horned beast from the earth (ch. 13, p. 351), or else they are to arise during the life of the ninth, destroy his religion, and be themselves destroyed by the Lamb.

Great Britain appears now to be fast succeeding, if not the successor, of the papacy, and may yet, after some modifications and changes, fulfil the whole prophecy of the two-horned beast from the earth (ch. 13 : 11). Under this ninth form, the church no longer controls and guides the state, but the state controls and directs the religious power. This church of the two-horned beast will be called the false prophet (ch. 19), as in ch. 13 : 14 he is said to work miracles. This anti-christian church is called a false prophet because she appeals to the Scriptures, and preaches error in the name of Jehovah and of his Son.

The ten horns shall overcome the harlot, but be destroyed not by him that looked like a lamb, but by the Lamb himself.

These have one mind. They are independent governments, but a common spirit shall pervade their councils. They shall be opposed to the Christian religion, and feel hostile to all who profess it in its simplicity, freedom, and purity, and either in a congress or convention, or by treaty, shall agree together to give their power to the beast. Possibly it may answer the intention of this prophecy to say that, by a natural impulse, as if by common consent or agreement, they should be directed to this end. Possibly they may agree together upon a uniformity of religious articles, or, acting in an independent capacity, they may all hit upon a uniform system; and, whether by concert or chance, they will be of one mind, and having destroyed the papacy, will make war upon the followers of the Lamb, through whose policy and persecutions many shall die in the Lord and rest from their labors.

VERSE 15.—And he saith unto me, The waters¹ which thou sawest, where the whore^a sitteth, are peoples, and multitudes, and nations, and tongues.

The waters are peoples. The whore then sitteth upon the people, but she sitteth upon a beast (v. 3). The beast, therefore, is the peoples, and multitudes, and nations, and tongues. As every beast is an organic form, so here the people are to be understood in their organized or collective capacity. It is, therefore, in their sovereign and general character that they allow the woman to sit upon and control them. This is true of the papacy, and of no other religion; for idolatry was ever subservient and submissive to the civil magistrate, and so will be the religious orders of the Lamb-dragon: but they will exercise large discretionary powers.

VERSE 16 —And the ten horns which thou sawest² upon the beast, these shall hate the whore,^b and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

VERSE 17.—For God hath put in their hearts to³ fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

VERSE 18.—And the woman which thou sawest is that great city, which reigneth over⁴ the kings of the earth.

The ten horns, which are ten warlike nations, shall hate the episcopacy of the papal church, in which consists the distinctive feature of the apostacy, because God hath in his supreme providence overruled their policy to that end. As Pharaoh, who acted with undisguised enmity to Jehovah, was raised up at the very time and for the accomplishment of the very pur-

¹ Ps. 15 : 4 ; 93 : 3 ; Isa. 8 : 7 ; Jer. 51 : 13 ; ch. 10 : 11 ; 13 : 8.

^a Harlot.

² Job 31 : 31 ; Ps. 27 : 2 ; Isa. 13 : 17 ; Jer. 50 : 42 ; Eze. 16 : 44 ; Dan. 7 : 5.

^b Harlot.

³ Ps. 105 : 25 ; Pr. 19 : 21 ; Isa. 45 : 27 ; Acts 4 : 28 ; Ja. 1 : 13.

⁴ Dan. 2 : 40 ; Luke 2 : 1 ; ch. 16 : 10 ; 18 : 2.

pose which he attempted to defeat, so these ten horns, who will agree to give their power unto the beast, with the design of making war upon the Lamb, shall destroy the papacy, whom God has devoted to ruin.

Under the comparison of ch. 13 with other Scripture, it was shown that an assemblage of nations succeeded to the Eastern and Western empires of Rome, and that the papacy arose from among them as the successor of the Eastern empire, but was built upon the ruins of Western Rome. But in discussing the "signs of the fall" of the beast from the sea (ch. 13: 1-10), it was ascertained that the nations of the earth which had successfully vindicated their claims against his pretensions, were England, the United Provinces, Sweden, Switzerland, Prussia, Holland, Russia, the North American States, and France, to which we may, perhaps, add Japan, from which empire the Catholics were expelled during the seventeenth century. Of these it may be remarked, that as England has so far succeeded to the succession of the papacy, and recent religious developments seem to point her out as one of the horns of the beast from the earth that shall receive the image of the expiring beast from the sea, she may not be intended in the computation of the ten horns. The North American States, since the adoption of the Federal Constitution, A. D. 1789, and their organization into a republic, have not borne the character of a politico-religious organization; and Japan remains under the religious influence of idolatry. And the majority of the people of the American republic are far from favoring episcopacy, although forced upon their notice under three distinct names.

France, which arose under a spasmodic impulse of religious and political fanaticism, and overturned her ancient institutions, appears yet to be cradled and nurtured in the papal apostacy.

The woman is that great city of Babylon the Great (v. 3), which reigneth over the kings of the earth.

She is organized religious apostacy, and, as connected with the beast from the sea, is the episcopacy of the Roman hierarchy.

REFLECTIONS.—A brief outline of events, as they were unfolded in the progress of the seventh head of the beast and their influence in the development of the eighth or episcopal form, may give instruction to the philosopher and legislator, and in it the contemplative reader may see the philosophical exposition of that text of Paul in the Epistle to the Romans (ch. 1 : 21, &c.), “Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man [Jesus, Mary, &c.], and to birds [doves and winged angels], and four-footed beasts [sheep, lambs, and asses], and creeping things.” This text, as used by Paul, was a philosophical account of the state of the idolatrous nations, and the existence of the idolatry of his times, and is equally true of modern times. In the following review, I wish to present the history of the progress of the church in two distinct attitudes—first, in her progress of self-corruption and the consequences of it to herself: second, in her attempt to call in the aid of the legal arm for her self-preservation and its consequences; and FIRST:

The first symptoms of apostacy are noticed in the murmurings of the proselyte and Hellenistic Jewish converts against their Hebrew brethren, on the pretence that they did not receive their share of the distribution of the church fund (Acts 6). Whether this charge was founded in the envy of the Greeks or the dishonesty of the Hebrews is unknown; the Apostles, however, attempted to remedy the cause of complaint. But a general persecution breaking out soon after, the disciples were scattered, and the fund itself seems to have been

dissipated. This was at Jerusalem. The next related to church ceremonies at Antioch, and consisted in the question, whether all the followers of Jesus should be considered as proselytes to Judaism, and submit to the legal dispensation of Moses. This was decided by the Apostles (Acts 15), that circumcision should not be imposed upon the Gentiles, but, by their example, was sanctioned and retained in the Jewish churches. Thus a visible wall of separation was raised between the two, which became the occasion of schisms and divisions in all the churches where the members were composed partly of Jewish and partly of Gentile converts. At Corinth these schisms broke out into open rupture and parties, recrimination of each other, and abuse of the Apostles (1 Cor.). In Galatia, the state of the ferment, serious from the first, now raged to an alarming extent (Gal. 2). And soon all the Asiatic churches were affected by this and other questions, which disturbed their peace and led directly to bitterness of feeling, and corruption of practice (1 Cor. 14, Rev. 3) and doctrine. This was soon followed by the churches of Africa and Europe (ch. 9), and its effects became visible in a depravity of morals, a decay of Christian affection, the rise of angry passions and mutual reproaches, which led to open and bloody violence.

At first the Christian religion had been promulgated in opposition to public opinion, penal statutes, and all the secular power. Constantinople made laws for the protection of the professors of Christianity. It was then the capital city of an extensive, warlike and commercial empire. In literature, social refinement, commerce, and the arts of peace and war, it possessed the vigorous elements of the leading city of the world. The laws of Constantinople at first encouraged the profession of religion by the lures of wealth and preferment, but at length compelled a submission to the ordinances and rites of the church, by legal penalties and the military arm. But no sooner had the m^{or-}ities mori-

ty, who had been compelled to submission, acquired power, than they softened down the requirements of the truth, to gratify the prejudices of worldly-minded men. To excite the concurrence and applause of the vain and careless multitudes of her people, she enjoined the observance of new and splendid forms and ceremonies, said to possess a mysterious but beneficial influence upon the bodies and souls of those who performed them. To gratify the bigotry of some, the superstition of others, and to gain the consent of all, the typical rites of the Jews, which God had annulled, and the loose and obscene ceremonies of the heathen, which God had prohibited, were added to the list of observances, together with a long train of divinities and demigods, which were set up as objects of protection and worship, or helps to devotion.

They multiplied fast-days and feast-days as beneficial, in some way, to sanctity and virtue (for the public or private good were the ends at which they ostensibly aimed); but in enforcing the observance of these institutions, they trespassed upon the rights of private judgment and liberty of conscience. Some of these, which originally were only permitted for the gratification of chiefs and parties, were at length enjoined upon all. If any dared disobey, they were treated as enemies of state or church, and the privileges of thinking for one's self was denied to all. But human nature, wearied of submission to compulsive hypocrisy, often revolted against the religious requirements of the state, and broke forth into armed opposition, or ran wild with religious fanaticism, which gave ample scope for the exercise of bigotry and vengeance, or of justice and humanity. The latter found more to plead, the former more to practise, their demands.

SECONDLY. When one of the parties in the church found themselves in an attitude to enforce their claims and pretensions by law and sword, they first enacted statutes for their own self-preservation and protection,

then turned the power and authority they had acquired against all who differed from them. Once wedded to the secular arm, the church tried to compel, by the penalties of the same laws and the edge of the same sword with which she protected herself, an acquiescence in her mandates, and became even more tyrannical than the idolatrous empire she had subverted. Persecution always engenders and promotes fanaticism and religious extravagance. The opponents of this party, maddened by the measures of tyranny and oppression which had been judged necessary for self-preservation, arose in their anger and overturned the institutions the church had reared. Her followers, no longer awed by the secular arm, left the religion they had been compelled to adopt, and either returned to idolatry, from which they had never been weaned, or embraced sentiments incompatible either with the dogmas of the church or paganism, and opposed to both. Hence new parties were raised up envenomed with the poison of heresy or the rancor of debate. Each inflicted injuries upon their opponents or retaliated, and each called to their aid the law and the legions of the empire. There were some who never consented to the alliance of the Christian religion with the fortunes of the state. They raised their unavailing voices against the policy of the majority. In the unholy union of church and state, they saw the fair fabric of their hopes crumbling to ruin. They saw that when the church should become immersed in the schemes of temporal ambition, her morals would sink to a level with idolaters, her prospects would be blasted, and her influence gone. But the true friends of the church were either stripped of their fortunes and immured in prison, or silenced in exile.

But revolutions at the capital, or revolts in the army or a distant province, again and again unsettled the empire, and razed the new governments to their foundations, and the conquered party was outlawed,

incarcerated, or banished, to plot in remote and obscure places the destruction of their oppressors. If successful, they returned, and their enemies suffered the chastisements they had inflicted. These changes and reverses, instead of teaching moderation or forbearance, served only to inflame their bigotry, augment their violence, or exasperate their tyranny. Awed by the terrors of persecution, the unprincipled flocked around the standard of the ruling party, which they had deserted in adversity, and, to guard against suspicion, they made up in intolerance and zeal what they lacked in knowledge and honesty.

But, at length, a party triumphed, for a time, over all the rest, and seizing the favorable moment of the popular support, and armed with power, they exerted their authority to settle permanently their fortunes and their faith. Their priests were recalled from exile, their estates restored, and their talents and exertions called forth to provide against future disasters. This party consisted of pagans, and those proselytes to Christianity, who, upon compulsion, had professed the faith of Jesus. They united the two systems, and ingrafting idolatry upon the true religion, fastened both irrevocably to the car of state. Thus armed, corrupted and fortified, the apostate proclaimed herself the true and Catholic church, out of whose pale there was no salvation, and then pursued the saints with the ferocity of a leopard, and triumphed and gloated over, not only her slaughtered enemies, but over the martyrs of Jesus. Destined again to a reverse, she proved the weakness of penal edicts against the clamors of an ignorant and fickle populace, and another party seized upon the reins of power—the locusts of another apostate entered upon the fat places of the empire, and consumed the rich things the *universal* church had provided for herself (ch. 9). The philosophical effects of the Arian and Catholic systems were the same. The Arian degraded his Saviour and God

to a level with his creatures, the Catholic exalted the creature to a level with his Saviour and God.

But the Catholic again triumphed, and having slain those who openly opposed him, he sent out spies and prowled in secret for his prey. If any questioned the propriety of his course, or even sympathized with those that suffered, they fell victims to his rage. He attempted and succeeded in destroying the ties of kindred and consanguinity, and dried up the natural affections of the heart. If any fled to distant and even barbarous kingdoms, thither he sent his emissaries, and dragged them back to the torments of a long and dreary imprisonment, a mocking and unjust trial, or a cruel and lingering death.

Both the clergy and civil rulers exulted in the torments and gloried in the miseries of their victims. Power and pleasure, pomp and titles, wealth and blood, made up the religion of the seventh head of the beast.

But when the government was transferred from the capital of the East, and restored to Rome, and the ecclesiastical had escaped the power of the civil magistrate, neither legislators nor rulers themselves could differ from the dictum of fathers and predecessors, without incurring the penalties of perjury (for they were sworn to obedience), and the vengeance of the law.

But experience teaches that the terrors of human tribunals are insufficient to drive men, who are acquainted with the Scriptures, and established in doctrine, from obedience to God. The consequence was, that some men, pursuing the dictates of an enlightened judgment, conscientiously differed in opinion and practice from the religious dogmas and ceremonies of the church, and at the command of the church were brought before the civil magistrate and slain. Virtue and firmness were their crime. Adherence to the religion of Jesus, opposition to idolatrous innovations, and testimony to the truth, their offence.

By a pretended favor to the Christian religion, the world was legislated into the church. When there, they legislated for themselves, and remodelled the religion of heaven, and changed the truth of God into a lie, and revered and served the creature more than the Creator, and glorified him not as God. By doing this, they enslaved both the people and themselves, ruined their morals and debased their minds. Thus Rome prostituted the high position she had usurped over the world to infamous ends, and obtained from God the basely pre-eminent title of "The Mother of Harlots, and Abominations of the Earth," and became obnoxious to his judgments.

The church had felt the bitterness of persecution, and raised her cry, and plead with groans and tears and blood against its wickedness. She who had fled into the wilderness from before the face of the dragon who would have made her childless, even there was pursued, and wooed and won and married to her enemies, and put off the bright clothing of the garments of righteousness for gaudy worldly apparel, the wealth and titles and honors of state. She apostatized from the religion of salvation, the religion of her husband and God; embraced and cherished the idolatry of the heathen, sacrificed to devils, shed the blood of martyrs, and prayed to the spirits of saints and heroes, and the dead bodies and garments of men!

When John, looking down upon the page of the future, saw the church corrupted by wealth and intoxicated with power, transformed from the gentleness of the lamb into a prowling beast of prey; and when he saw the company of the disciples of the meek and crucified Jesus, blending the ferocity of the bear with the fierceness of the leopard, he was filled with surprise and wonder. In other words, when he saw that at a future day, men and nations professing the religion of the Gospel, the religion of liberty, love and salvation, enslaving the world, and, under the pretext of propa-

gating and defending the pure and charitable principles of the cross, committing murders, licensing brothels and intemperance, and persecuting the saints of God, he was astonished at the sight. But when he was further shown that it was the work only of hypocrites and pretenders, his amazement ceased. Yet they were so much like Christians in profession, that they could be detected only by their fruits; and by these we may yet know them.

CHAPTER XVIII.

1. DESCENT OF AN ANGEL, PROCLAIMING THE MORAL FALL OF BABYLON.—4. THE VOICE FROM HEAVEN PROCLAIMING HER JUDGMENTS.—9—17. THE KINGS, THE MERCHANTS AND THE SAILORS LAMENT.—20. THE HOLY ARE CALLED UPON TO REJOICE OVER HER DESOLATIONS.

VERSE 1.—And after these things I saw¹ another angel come down from heaven, having great power; and the earth was lightened with his glory.

VERSE 2.—And he cried mightily with a² strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

VERSE 3.—For all nations have drunk of the³ wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

EMBLEMS OF THE TEXT.—*Angel*, a messenger, a power, an influence or company (ch. 1: 1, &c.).

Came down, voluntarily descended. (See ch. 9: 1, and 10: 1).

¹ Isa. 60: 1; Eze. 43: 2; Luke 17: 24; 2 Thes. 2: 8.

² Isa. 13: 19, 21; 14: 23; 21: 9; 34: 11—14; Jer. 50: 1—3, 23, 39, 45; 51: 8—37; ch. 14: 8.

³ Isa. 47: 15; Jer. 51: 7; ch. 14: 8; 17: 2.

Heaven, The church, &c. (ch. 4 : 2 ; 8 : 10, &c.).

Strong voice, great discussions and debates (ch. 6 : 10 ; 8 : 5, &c.).

Babylon (ch. 14 : 8), the persecutor ; an apostate ; the papacy.

Devils. The various titles given to fallen spirits signify some peculiarity or disposition of the creature itself. As serpent, the observer, the seducer or deceiver. Satan, an accuser, a malicious enemy or opposer. Devil, a falsifier or liar, a calumniator or slanderer.

Wine (ch. 6 : 6 ; 14 : 8, &c.).

Fornication (ch. 14 : 15 ; ch. 13).

REMARKS.—The first of these angels was the “strong angel,” who made proclamation before the opening of the seals (ch. 5 : 3). The second was a “mighty angel,” who “came down from heaven” (ch. 10 : 1), and the one mentioned here is the third ; and he came down from heaven. This angel was formerly of heaven, which he left and “came down” to the earth, which he “enlightened with his glory.” The removal of the Jews to Babylon, where they afterwards relied upon the help of a foreign government, is called in Lamentations, chap. 2 : 1, a “falling from heaven to the earth.” So this prophecy looks forward to a scene that was to occur when men who had the Scriptures, and were the worshippers of the true God, should voluntarily relinquish their high moral position and advantages, and, descending, should call in the aid of the secular power for their own protection, and, pointing out the moral depravity of the papacy, should, with a “strong voice” and exciting discussions, show that the episcopacy was fallen in virtue, and become polluted, and vile, and malicious, and foul, and hateful ;—the result of which should be to revive the natural sciences, and throw great light and glory around earthly governments.

Every historical student must see at a glance, that the Revelator had before his mind the great events which occurred in Europe during the sixteenth cen-

tury, which are known as the "era of the Reformation."

A cage, &c., of birds. A collection of unclean and angry birds, shut up in Rome, as in a cage, is a fit representation of that people, whom the pope dare not trust without an army of foreign mercenaries to enforce obedience to mandates they pretend to revere, and to a religion they pretend to believe and love.

All nations have drunk. The religion of the papacy is every where "the wine of wrath." Forbidding to marry, and licensing brothels for fornication, are but cause and effect, and have been twin vices of this "mother of harlots" in all nations where she has come. The floodgates of iniquity were opened upon the world, and all vices made popular, when the episcopacy of Rome obtained temporal power. Murder, infanticide, incontinency, adultery, theft, intemperance, and blasphemy, were all licensed by this religion, and their prices, in money, ascertained and established by law, and both the perpetrators and the public taught that the fine, deposited with a priest, cancelled the guilt.

NOTE.—The "Tax of the Sacred Chancery" was, for an "indulgence" or license to commit the crime of infanticide, 7s. 6d., or about one dollar and ninety cents; for perjury in criminal cases, 9s.; for adultery, simony or sacrilege, 10s. 6d.; for arson or robbery, 12s.; for murdering a layman, 7s. 6d.; for seduction, 9s., and so on.

The merchants of the earth, &c. By the distinctions Rome has created or fostered in society, she has laid the foundation for the widest extremes of dignity and surveillance, of honor and degradation, of luxury and indigence. Through the costliness of the monasteries and cathedrals, the pomp and indolence of the priesthood and mendicants of the Roman hierarchy, or the refinements and splendor of the royalty, nobility, and grandees of her civil polity, the merchants have been made rich in the traffic of her merchandise. Through

the magnificence, superstition and excess of her worship, various species of manufactures, arts, trades, and commerce still flourish, and support an immense multitude of artisans and trades. Millions have labored and toiled to manufacture images, crosses, furniture and drapery to decorate and adorn the magnificent structures of this splendid worship, and have lived and died in penury and abject want, while the merchant princes, who have monopolized the market, roll in luxury and wealth. But the spiritual merchandise of "the Church" has been a source of revenue to those who have traded in it, unsurpassed by all other traffic. This trade in the sins and follies, the souls and bodies of men, which is monopolized by her priesthood, has been to them the surest income, a fountain of riches, and a constant means of wealth; but a bottomless pit of mischiefs, and a perpetual scourge to the superstitious and confiding multitudes who have trusted them.

VERSE 4.—And I heard another voice from¹ heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

VERSE 5.—For her sins have reached unto heaven, and God hath remembered her iniquities.²

VERSE 6.—Reward her even as she rewarded³ you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

VERSE 7.—How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith⁴ in her heart, I sit a queen,^a and am no widow, and shall see no sorrow.

VERSE 8.—Therefore shall her plagues come⁵ in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

¹ Gen. 19: 12; Isa. 48: 20; 52: 11; Jer. 50: 8; 51: 6, 45; Zech. 2: 7
2 Cor. 6: 1.

² Gen. 18: 20; Jer. 51: 9; Jonah 1: 2; ch. 16: 19.

³ Ps. 137: 8; Jer. 50: 15; 29; 51; 24: 49; 2 Tim. 4: 14.

⁴ Ps. 45: 9; Isa. 47: 8; Zeph. 2: 15; 2 Thes. 2: 4.

^a I sit a queen, &c., i. e., I am a perpetual ruler, an 'eternal' queen; city (ch. 17: 18).

⁵ Isa. 47: 9; Jer. 51: 6; 2 Thes. 2: 8; ch. 17: 16.

EMBLEMS OF THE TEXT.—*Voice from heaven.* The word of God (ch. 14 : 13) ; a discussion in the church, admonishing all true worshippers of Jehovah to leave the communion of the Catholics, because they have filled up the measure of their iniquities, numbered the years allotted for her sins, and will suddenly be destroyed.

One day (ch. 2 : 10). When the time comes, in a single “year” they will be irrevocably overthrown.

REMARKS.—Two things are apparent from the construction of the eight preceding verses. 1st. That the moral fall of Babylon is announced by a messenger who came down from heaven, by whose power and influence light is thrown upon the world. 2nd. By a voice, which still remained in heaven, calling upon the elect of God to leave her, her iniquities are pointed out, and her literal fall predicted to be at hand. One of these voices is from the civil power, the other from the church, and both originate from information obtained in the word of God.

HISTORY.—I will now institute an historical inquiry, and enlarge upon the details of those events which are contributing towards the final desolation of “Babylon the great.” Something has already been said in ch. 16 : but we must here take a retrospective view, which will guide our feet onward in the explanation of the remaining chapters of the book, and give a more complete connection of the history of the last three centuries, and a more thorough understanding of the present state of the world. A. D. 1518, a Catholic friar, named Tetzels, entered Germany as a pedler of indulgences or licenses from the papal see. He offered them for sale as “the most precious and sublime gifts of God, which were able to remit every sin, however great, that any could commit. “Draw near,” said he, “and I will sell you letters duly sealed, by which even the sins you may hereafter commit, shall all be forgiven you.” He was a man of learning and

great zeal, and to the powers of a ready speaker he was able to add the dignity and authority of age. But he was a man of depraved and licentious morals, great effrontery and self-confidence. Vast multitudes deceived by his address and eloquence, which were backed by letters patent from the pope, purchased with money the indulgences that were offered by Tetzel and his brother peddlers in blasphemy. This raised the opposition of Martin Luther, Zuinglius, and others in various places.

Luther was a German, educated in the Catholic religion, and a man of general information, tact, and courage. He was a monk of the order of Augustin, and at that time a professor at the University of Wittenberg. Twelve years before (A. D. 1505), Luther had first become acquainted with the language of Scripture, by perusing a Bible he found in the cloister of Erfurth. He assailed the traffic in indulgences by the Word of God. From this he speedily proceeded to oppose other errors of the papacy, and soon to aim at the destruction of the whole system of apostacy. He soon however descended from his vantage ground, and rested on the arm of secular power, both to oppose the pretensions of the papacy, and to support his own opinions. And he remained the firm friend and patron of science and biblical knowledge, though in his religious system were mingled the incipient seeds of a rationalism, which has since placed human reason on a level with scriptural authority, and which has resulted in materialism, or a mere legal profession, or a lifeless and formal infidelity.

In Switzerland, Ulric Zuinglius (A. D. 1516) commenced publicly to preach from the Scriptures and oppose at first the sale of indulgences in that country, and soon to attack in detail the whole superstructure of papal superstition. But like Luther, Zuinglius called in the aid of the civil power, and submitted his system to the keeping of an earthly tribunal.

The boldness and success of these champions, soon called forth the awakened energies of excited multitudes, in all parts of Europe. This schism in the papacy is called the Reformation.

In Sweden, Olaus Petri took the lead in propagating the principles of reform.

In Denmark, Martin Rheinhard is the most conspicuous. A. D. 1523, Prussia received the light of the Scriptures. John Brisman, followed by other intrepid and eminent men, attacked the papal errors. About the same time the Gospel was preached by many, among whom in France, Farel, and at a little later period, John Calvin, stand pre-eminent on the historic page. These reformers, after having attacked the papal system through the word of God, in every case "descended from heaven to the earth," and relied for success upon the powers of the governments which favored them.

Luther established the Episcopal forms of church worship, which have undergone various modifications and changes since his time.

Calvin published his "Institutes," A. D. 1535, and became the founder of the Presbyterians, and the subdivisions of this denomination, now supported by law in Scotland and some parts of Holland and Germany.

In England, the Reformation owes its origin and success more to politicians, than to the clergy or the friends of learning. The king, Henry VIII., applied to the pope to grant him a divorce from his queen, in order that he might be espoused to another person. England was then small and unimportant in the scale of nations, and the pope, delaying an answer to the proposal, which amounted to contempt, at length refused to comply with the king's request. The wife of Henry, at this time, was Catherine of Aragon, his brother's widow, and aunt to Charles V. Policy had decided the pope's answer, as he did not wish to offend

Charles, then the most potent monarch of Europe. While the pope delayed, Henry consulted the universities of Europe, a majority of whom favored his wishes for a divorce, and, exasperated at the delay, and more at the decision of the pope, he determined to take advantage of the decisions of the universities, and was united to Anne Boleyn, the object of his affections. At the same time he determined to make Rome feel the weight of his resentment. Accordingly he caused himself to be declared by the English Parliament, the Supreme Head of the Church of England. In England, therefore, not piety, but earthly policy and sensual motives were the moving cause of the formation of this politico-religious power, in its modern shape.

It will be seen that in the progress of this great schism in the dominions of the papacy, each particular government established its own peculiar views by law, and so became a horn of itself. And with the exception of England, each of them began with the Scriptures and ended with the assistance of earthly power. Scotland united her destiny with England (A. D. 1707), and the Presbyterian kirk and the Episcopal church are sustained by law, and submit to the control of the same earthly head.

It ought to be stated that strong measures of opposition were taken by the pope and his adherents to prevent the Reformation. In these measures Charles V., Pope Clement VII., and Ignatius Loyola, a Spanish knight, who about the year 1540 formed the order of Jesuits, are the most conspicuous, although multitudes, and peoples, and nations, and tongues, were joined with them.

The Scriptures were published in all the states which favored the Reformation, and circulated even beyond their jurisdiction. Science, belles-lettres, and the arts, have every where received the fostering care of Protestant governments, and been zealously promoted

by the priesthood and ministry of their churches. And the facilities obtained through the invention of the art of printing and the improvements in navigation, travel, and the transmission of intelligence, are constantly extending these influences.

The warlike exploits of England and the United Provinces, of Sweden and Switzerland, Prussia and Holland, the North American (United) States, and Russia, together with the effects of the French revolution, are noticed under ch. 15, 4-5, and need not be here again described.

But another department of history, that of the progress of the truth, is to be consulted. I have appended in a recapitulation under ch. 13, 1-10, a list of some of the most important items of progress, some of which will here be repeated and enlarged upon.

1st. After the discovery and settlement of America, the colonists, most of whom fled from the persecution of European Protestants or Papists, for the sake of peace, good government, and the quiet enjoyment of their peculiar religious opinions, enacted that those opinions should be supported by the civil powers, and no others tolerated. As the reverse from their wishes is generally a fruit of such legislation, so they soon experienced all the evils of fanaticism and religious frenzy; corporeal chastisements, fines, imprisonments, banishment, or death, were the penalties of insubordination, religious dissension, or conscientious disregard or violation of the rules or laws of the "standing orders," or such as were supported by the state. Roger Williams, an elder of the church at Salem in Massachusetts, was aggrieved by the course of the legislature, in confiscating lands claimed by that church to the use of the colony, because some of its members refused to subscribe an oath, called the "Freeman's Oath," by which they were bound to sustain all the laws of the colony. Mr. Williams and his church at Salem, feeling that some of the colonial acts were arbitrary

and unjust, publicly expressed their opinions of them, and after some controversy the elder was banished from the colony for holding "divers new and dangerous opinions against the authority of magistrates." This led him to a thorough examination of the duties and authority of civil magistrates, from which he became convinced that they extended only to matters of temporal concern, embraced in the second table of the decalogue, and not to things of religious faith, pertaining only to conscience, nor to any of the objects embraced in the first table of the law of God.

On leaving Massachusetts, Mr. Williams repaired to the wilderness south of the colony, which he called Providence, where, with others who followed him, he formed a government, on principles new and untried in the annals of the world. Its powers were limited to temporal affairs, relating to the common defence and general welfare of society, not to things pertaining to conscience.

A. D. 1639, Mr. Williams founded the first Baptist church ever gathered in a free country. The head of the political power of the colony was undoubtedly in this church, and she could have been wedded to the state. But the church neither attempted to control, nor was controlled by the civil magistrate. It had no legal connection whatever with the civil power. Universal toleration was granted in the colony. In this Mr. Williams and the colony of Rhode Island and Providence Plantations, followed only the plain and express principles of the Gospel, and the sentiments which for centuries had been held by his denomination; and following the dictates of an enlightened judgment, he wisely persevered in the experiment, and on the breaking out of the Revolutionary war between Great Britain and her North American colonies, the example of this church had been nearly a century and a half before the world. On the adoption of the Federal Constitution, A. D. 1789, the example of Rhode Island

was embodied in an article which provides that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." By this article the political and religious powers are entirely separated in the United States of America. This example has been spreading, until it has induced the repeal of all laws respecting a religious establishment in all the states of the Republic; it has greatly affected such establishments in all the kingdoms of Europe and throughout the world, and proves to be one of the most important among the many important events of the seventeenth century.

The great principle and the leading moral traits established by Roger Williams, were the liberty and rights of conscience. To these he gave recognition, permanency and tranquillity, and this in contrast with Papist and Protestant.

2d. The rise of Missionary Societies, forms another feature in the activity of modern philanthropists, although it has thus far been, unscripturally, separated from the churches. Yet the truth has been widely disseminated by them, until, through their auxiliaries, Bible Societies, the Scriptures are now printed and circulated in most of the important languages spoken on earth, and the Gospel preached in the native tongues of almost all nations and tribes of men.

All these things, in the rise and growth of modern nations—their success in arms, their patronage and general diffusion of moral, political, social, and religious knowledge, the example and power of the free government of the North American States, the energy and labor of missionaries, and the circulation of the Scriptures—not only proclaim and expose the depravity and general moral corruption of "Babylon the Great," but they promote and accumulate the elements of her destruction, and accelerate the crisis of her final overthrow. And all these things call upon the saints to come out of her, that they be not contaminated with

her sins, and receive not of her plagues. I now proceed to contrast this chapter with some texts from the 51st chapter of Jeremiah.

VER. 2. Babylon the Great is fallen.

VER. 2. Babylon is become a habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird.

VER. 3. For all nations have drunk of the wine of the wrath of her fornications.

VER. 4. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

VER. 7. She hath glorified herself, and lived deliciously.

VER. 6. Reward her even as she hath rewarded you, and double unto her double.

VER. 8. Strong is the Lord God who judgeth her.

VER. 21. And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

JER. 51 : 8. Babylon is suddenly fallen.

JER. 51 : 37. Babylon shall become heaps, a dwelling-place for dragons—an astonishment, and a hissing. [NOTE.—This relates to a literal overthrow and desolation; that of v. 2 to a moral depravity, a spiritual fall.

JER. 51 : 7. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken.

JER. 51 : 5 and 45. Flee out of the midst of Babylon, and deliver every man his soul. Be not cut off in her iniquity.

JER. 51 : 13. O thou that dwellest upon many waters, abundant in treasures! thine end is come, and the measure of thy covetousness.

JER. 51 : 35. The violence done to me and my flesh be upon Babylon, shall the inhabitants of Zion say.

JER. 51 : 36. Therefore, thus saith the Lord; Behold, I will plead thy cause, and take vengeance for thee.

JER. 51 : 61-64. Jeremiah commanded Seraiah, When thou hast made an end of reading this book, then shalt thou bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I shall bring upon her.

VERSE 9—And the kings of the earth¹ who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

¹ Ezc. 26 : 16 ; 27 : 30 ; chap. 17 : 2 ; 18 : 3, 18.

VERSE 10.—Standing afar off, for the fear of her¹ torment, saying, Alas, alas! that great city Babylon, that mighty^a city! for in one hour is thy judgment come.

EMBLEMS OF THE TEXT.—*Kings* are the emblems of kingdoms (ch. 9 : 11, &c.).

Fornication is symbolical of spiritual delinquency (ch. 2 : 15–21, &c.).

Smoke. Confusion, errors, &c. (ch. 8 : 5), vanity, judgments, &c.

One hour. Prophetic time of fifteen days, but probably in this place the phrase is employed to signify that her judgments shall fall simultaneously.

The effeminate kingdoms that had supported the Catholic religion will fear for their own safety, when they see the papacy falling, and instead of marching boldly to its aid, will stand afar off, lamenting its fate and dreading the consequences to themselves.

VERSE 11.—And the merchants of the earth² shall weep and mourn over her; for no man buyeth their merchandise any more :

VERSE 12.—The merchandise of gold, and silver,³ and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyme^b wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

VERSE 13.—And cinnamon, and odors, and⁴ ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

VERSE 14.—And the fruits that thy soul⁵ lusted after are departed from thee, and all things which were dainty and goodly are departed from thee; and thou shalt find them no more at all.

VERSE 15.—The merchants of these things which were made

¹ Isa. 24 : 9; Jer. 51 : 8; ch. 14 : 8.

^a Or, strong.

² Eze. 27 : 27, 36; Zeph. 1 : 11; Mat. 22 : 5; John 2 : 16; 2 Pet. 2 : 3.

³ Ps. 8 : 10; Eze. 27 : 5; ch. 17 : 4.

^b Sweet (1 Kings 10 : 11; 2 Chr. 2 : 8).

⁴ Gen. 34 : 39; Eze. 27 : 18; Amos 6 : 6; John 12 : 3; 1 Tim. 1 : 10.

⁵ Ch. 12 : 8; 16 : 20; Num. 11 : 4; Ps. 78 : 18; Luke 12 : 20; 1 Cor. 10 : 6; Jas. 4 : 2; 1 John 2 : 16.

rich by her, shall stand afar¹ off, for the fear of her torment, weeping and wailing,

VERSE 16.—And saying, Alas, alas!^a that great city² that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

VERSE 17.—For in one hour so great riches³ is come to nought.

The tender, dastardly merchants and priests, who traded in the Episcopal market, lamented and bewailed the ruin of this detestable city, because no man buyeth any more their merchandise “of beasts, and sheep, and horses, and chariots, and slaves, and souls of men.” The attachment of these merchants to the Roman Catholic religion, and all these tears, were the offspring of covetousness. They had hoped to be made rich by it.

God, who knows all hearts, here publicly exposes the sordid love which binds together the various parts of this wicked scheme of religious pretensions, and shows that they regarded as merchandise, and confounded together as chattels, “beasts, and sheep, and horses, and slaves, and the souls of men.” (Compare ch. 17: 4, with ch. 18: 6, and ch. 17: 18.)

VERSE 17.—And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

VERSE 18.—And cried when they saw the smoke⁴ of her burning, saying, What city is like unto this great city!

VERSE 19.—And they cast dust on their heads,⁵ and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate.

The same bonds of sordid cement and base attachment actuated the ship-builders, mariners, and naval “company” that caused the sorrow of her kings and

¹ Jude 18: 2, 3; Eze. 27: 31; Hos. 12: 7; Zech. 11: 5; Acts 16: 19.

^a Or, wo, wo!

² Ch. 17: 4; Luke 16: 19.

³ Isa. 34: 10; Eze. 27: 29; John 1: 6.

⁴ Isa. 34: 10; 7: 6; 18: 9.

⁵ Josh. 7: 6; 1 Sam. 4: 12; 2 Sam. 13: 19; Neh. 9: 1; Job 2: 12; Eze. 27: 30.

merchants. What a picture of human nature is here drawn by the unerring pen of divine inspiration! They melt into tears of weeping and wailing, and say, Alas, alas for the city! when all they care for, is, that by her costliness they were made rich and lived deliciously—and now the hope of their gains is gone.

One hour. In v. 8 it is said her plagues come in one *day*. Here, as in v. 17 and v. 10, her destruction is said to be in one hour, the time allotted to the first of the Euphratian angels (ch. 9: 15), and the time that the ten horns are to receive power as kings with the beast (ch. 17: 13). The decline of the political power of the papacy has been gradual; but it appears that they are to hold their spiritual power and influence until within a single year of their final overthrow. When once the confederate armies of the “ten horns” shall meet at the seat and centre of the Roman Catholic worship, the elements will be directly prepared, and in fifteen days the system will be irrevocably destroyed without one of her friends rendering the least service; for great is the Lord God who judgeth her. But her image will survive in another power, only to meet a more terrific doom (ch. 13: 11, and 19: 20).

VERSE 20.—Rejoice over her, thou heaven, and¹ ye holy apostles and prophets; for God hath avenged you on her.

Thou heaven. Worldly men will regret her fall, but the *churches*, from a manly regard to justice, will rejoice over her. The apostles and prophets murdered by this harlot, whose names, and images, and relics, have been worshipped, are called on to rejoice, for God hath avenged on her the indignities done to them. For “the fathers” killed the prophets, and the papists garnished their sepulchres and worshipped the dead.

VERSE 21.—And a mighty angel took up a² stone, like a great

¹ Isa. 44: 23; 49: 13; Jer. 51: 48; ch. 19: 2.

² Jer. 51: 64; ch. 12: 8; 16: 20.

millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

VERSE 22.—And the voice of harpers, and musicians, and¹ of pipers, and of trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more at all in thee; and the sound of a mill-stone shall be heard no more at all in thee;

VERSE 23.—And the light of a candle shall² shine no more at all^a in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth: for by thy sorceries were all nations deceived.

Stone. The church, in Dan. 2, is represented as smiting, like a stone, the feet of Nebuchadnezzar's image, by which the whole image is broken. Seraiah cast the stone into the Euphrates, upon which ancient Babylon stood (Jer. 51: 62). The stone which this angel took up was cast into the sea where the whore sitteth; but he explains the act as representing the "violence" with which spiritual Babylon shall be thrown down (ch. 13: 10), and then declares over and over that this fall shall be final.

VERSE 24.—And in her was found the blood³ of prophets, and of saints, and of all that were slain upon the earth.

It was said of Jerusalem, that the righteous blood shed from the foundation of the world should be required at her hands; but here it is charged that the blood of all the slain "upon earth" "was found in" Babylon the Great. Infidelity to God is the cause of moral evil; apostacy from his worship the cause of religious confusion, violence, and martyrdom.

REFLECTIONS.—To gratify the revenge of this beautiful Herodias, the kings of the earth, while drunken

¹ Isa. 24: 8; Jer. 7: 34; 16: 9; 25: 10; Eze. 26: 13.

² Isa. 25: 8; Jer. 7: 34; 16: 9; 25: 10; ch. 17: 2.

^a Candles, lamps and torches are burnt, in idolatrous and papal temples and cathedrals, by day as well as by night.

³ Gen. 9: 6; Jer. 51: 35-49; Mat. 25: 35; ch. 17: 6.

with the delicious wine of her apostacy, have espoused her quarrels, and many a "baptist" has been slain, and his head given to the damsels of this profession. The kings of Europe have imprisoned the best men of their dominions, and spilled their richest blood, not in anger, nor for crime, but to gratify the wanton spirit of this malignant religion.

In the picture of great Babylon, every backslider from Christ may see the tendency of his course; for they who are willing to forsake and wound the cause of Jesus, may be left to stretch forth their hands against his friends. What persecutions, what massacres have been set on foot by the hardness of apostate professors!

In the light of prophecy, we see that upon the preached word and the circulation of the Scriptures the reformation from papal darkness has chiefly depended. By these the world was enlightened to see its own rights and her depravity; and the Reformation has shown—1st, that the Scriptures are the only promoter or safeguard of human rights; 2d, that the Scriptures are the only source of moral or religious knowledge. But by departing from the Scriptures and the Spirit of the Lord, and relying for success upon the resources of learning and reason, and the strong arm of national power, the reformers showed to the world the political and military weakness of the papacy, and fulfilled the declaration, that "he that killeth with the sword must be killed with the sword" (Rev. 13: 10).

In reference to the work which is called Luther's Reformation, I may remark, that important church and state relations were affected at the same time. Each party acted in his own sphere, but, as the event showed, all actions tended to the same end. Each did the work which was compatible with his own talents, but none acted independently of the grand design. Every mind was moulded by all the rest; and while in each particular department all seemed to be under the control of an independent superior energy, still the labors of

each independent department was fashioned and assimilated to the surrounding materials of the grand whole; as in the diluvian chaos rough fragments of broken rocks were rounded and smoothed by the concussion of warring elements, so in the transition state of Protestantism, although at first every thing bore its own external impress, yet every thing in it was more or less affected and influenced by other things with which it came in contact. Luther's work was called reformation, piety, religion; Frederick's was called civil, political, and military; yet every thing, whether similar or dissimilar, gradually took a family likeness, and became blended with the rest in a heterogeneous whole. Politics took a religious turn, and religion a political cast, and the results of the whole became a unit in history, and its emblem in Scripture is a mighty angel descending from heaven, and the earth is lightened by his glory.



CHAPTER XIX.

- 1.—GOD IS PRAISED IN HEAVEN FOR HIS RIGHTEOUS JUDGMENTS. 7.
 —THE MARRIAGE OF THE LAMB. 10.—THE ANGEL REFUSES WORSHIP, AND EXPLAINS THE OBJECT OF PROPHECY. 11.—
 GREAT REVOLUTIONS, ATTENDED WITH WARLIKE SLAUGHTER, PREDICTED UNDER THE EMBLEM OF A MARRIAGE SUPPER.

VERSE 1.—And after these things I heard a¹ great voice of much people in heaven, saying, Alleluia: salvation, and glory, and honor, and power, unto the Lord our God:

VERSE 2.—For true and righteous are his² judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

¹ Ch. 4: 11; 7: 10; 12: 10; 1 Chr. 29: 11; Ps. 3: 8; John 2: 9; Mat. 6: 3; 1 Tim. 1: 16.

² Deut. 32: 43; Isa. 25: 1; ch. 15: 3; 16: 7; 18: 20.

VERSE 3.—And again they said, Alleluia. And¹ her smoke rose up for ever and ever.

VERSE 4.—And the four and twenty elders² and the four beasts^a fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

EMBLEMS OF THE TEXT.—*Great voice*, the emblem of extensive debates, proclamations, and discussions.

Alleluia. This word is Hebrew, but, like all others, adopted or transferred into the Greek by the sacred penmen. Its definition is immediately given by the writer in the ascription of ‘Salvation and glory to the Lord God’ (Matt. 27 : 41; John 1 : 38, &c.).

In heaven. Heaven is put for the region of the air (Ps. 104 : 2); the stars (Ps. 19 : 1); the state of the blessed (Matt. 5 : 12, 16); the place of God’s worship. It is the emblem of the church.

For he hath judged. This seems to indicate this prophecy as yet future. The great whore spoken of appears to be the same as that of the foregoing chapters. The spiritual reign of the papacy is yet allotted some fifteen or twenty years. The rejoicing of the saints began with its political fall. But in the complete overthrow of Romish tyranny, we may expect still greater rejoicings even in the face of another persecuting power, which will frame an image to the beast, and deceive many by its miracles.

Elders (see ch. 5 : 8; 7 : 11, &c.).

Beasts (see ch. 5 : 9, 10; 7 : 12, &c.).

Amen. Like Alleluia, this word is of Hebrew origin, and signifies, ‘so let it be,’ or ‘so it is.’ Whether it was original with the Hebrews is questionable, as it was in public use when they came from Egypt (Num. 5 : 22; Deut. 27 : 15).

REMARKS.—The announcement in all the ancient

¹ Isa. 34 : 10; 14 : 11; 18 : 9, 18.

² Ch. 4 : 4, 6; 5 : 14; 1 Chr. 16 : 36; Ne. 5 : 13; Ps. 72 : 19; Jer. 26 : 5; Mat. 6 : 13; 1 Cor. 14 : 16.

^a Twenty-four presbyters, and the four beings.

predictions which threatened the dispersion of the Hebrew tribes, that they shall be again collected, and enjoy the favor of their God (Hos. 3 : 5 ; Eze. 36 ; Isa. 65 ; Amos 9) ; and the promises in the New Testament to the same effect (Rom. 11 ; 2 Cor. 5) ; together with the use of their language here, as well as several things which are in this and the next chapters predicted under emblems which can be well explained only in relation to the Jews, lead us to the belief that the tribes of Jacob are here referred to. The fall of ancient Babylon made way for the restoration of the ancient Jews, and their return to the true worship. The fall of mystic Babylon will open a door for the conversion of modern Jews, and probably their restoration to Palestine. But the nations did not learn virtue from the fate of the old city, Babylon, nor were sin and persecution banished from the world ; but it was a time of liberation and great rejoicing to the people of God. So on the fall of the papal power, the spiritual Babylon of modern times, the church will emerge from her bewildered state ; the great obstacle to the success of the Gospel will be taken away ; Christians will find access to the Jews ; the world will see the faithfulness of God in the verity of a long standing prediction. But sin will remain, and the temerity of men will again dare the vengeance of Heaven in another politico-religious organization. Yet it can never again be triumphant over God's people. Some will fall, and be tried and purified even to the end of the seventh trumpet. But the judgment will certainly sit, and the government of the whole world will come into the hands of the saints of the Most High. So that they may now rejoice even, although, in the mean time, they are not secure against the evils of the present world.

VERSE 5.—And a voice came out of the throne,¹ saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

¹ Ps. 124 : 1 ; 135 : 1 ; ch. 14 : 6.

VERSE 6.—And I heard as it were the voice of a¹ great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent^a reigneth.

VERSE 7.—Let us be glad and rejoice, and give honor² to him; for the marriage of the Lamb is come, and his wife hath made herself ready.

EMBLEMS OF THE TEXT.—*Voice* (see ch. 19 : 1).

Throne, the emblem of honor, authority and judgment. Probably this is to be fulfilled in the holy zeal of a sanctified and more eminent ministry.

Waters, the emblem of multitudes, of various languages and nations (ch. 17 : 15).

Thunderings, widespread and tremendous revolutions, and great excitements (ch. 4 : 2 ; 14 : 1, &c.).

Marriage, the emblem of perfection, sincerity and joy. Marriage is an ordinance of primeval purity and innocence. God instituted it both in fact and contemplation, while the first pair were yet in Eden. The sacred nature of this ordinance was interrupted by the privilege of divorce, granted the refractory Hebrews by Moses after the exodus, but was restored again under the Gospel. It was again shaken by the lawless head of the papacy, the harlot of Rome, in the celibacy of her clergy and nuns; but the power of the Gospel is gradually dispelling that cloud, and enlightening the church and the world, and the duties and privileges, the rights and immunities of marriage are again by some acknowledged and enjoyed.

By the two great and prominent emblems of the Revelation, and their effects upon the world, viz., the harlot of the wilderness and the marriage of the Lamb, Jehovah has impressed upon his church the nature of his own views of the evils of profaning this sacred

¹ Eze. 1 : 24 ; 43 : 2 ; ch. 1 : 8 ; 4 : 3 ; 11 : 15, 17 ; 12 : 10 ; 16 : 14 ; 21 : 22.

^a The Lord God ; the Almighty.

² Mat. 22 : 2 ; 25 : 10 ; Luke 14 : 16 ; 2 Cor. 11 : 2 ; Eph. 5 : 32 ; ch. 21 : 2, 9.

institution, and the blessing of regarding it in its purity.

REMARKS.—We are now near the middle of the present century. Before its close, the blast of the seventh trumpet will be heard ushering in the last great conflict of the church with her foes (ch. 11 : 15), and these predictions will begin their fulfilment. An unusual animation will be manifest in preaching, which will be attended with great power and strong opposition (1 Cor. 16 : 9), which will open the way for the marriage of the Lamb, whose bride will now make herself ready. The union of the church to Christ is compared to the nuptials of the bridegroom with his bride. If, therefore, the church is not fully prepared to the mystical union of wedlock, until the fulness of the Gentiles come in, then it follows that the times here referred to are those in which the promise of the restoration of the Jews is to be fulfilled. Of consequence, these nuptials refer to their acceptance of Jesus Christ for their Messiah, which is here figuratively termed his marriage. But if the Gentile churches are fully prepared to their mystical wedlock with Christ, when they publicly acknowledge him as their Husband and Lord, and he owns them as his, before the fulness come in, then here is an epoch in the prophecies, uttered eighteen centuries before its fulfilment, which, if it do not refer to the restoration of the Jews, is, and has been an every-day incident for generations, and, therefore, does not refer to the church at all. For it would be absurd to suppose a prediction of this grave import, fixing the period of its fulfilment after the destruction of the harlot church, which has been of more than twelve centuries continuance, should be nothing more than an every-day's occurrence. If, therefore, this prophecy refers to the church at all, its reference is to the times when the seed of Jacob shall be restored to the favor of their God, or a peculiar, special and strange event, unlike any previous thing, and in no other place

clearly referred to in prophecy, is to bless the Gentiles. But this cannot be, because in all the great blessings promised the Gentile church, her special enlargement and divine favor, the Jews are every where promised a participation (Luke 21 : 24 ; Rom. 11 : 31). It appears, therefore, that this prophecy contemplates the grace and glory of those times when the Jews, who as a people have rejected the Messenger of the Covenant, shall, in a body, receive and rejoice in his love.

The return of the Jews and their acceptance of Jesus as their Messiah and Sovereign, is spoken of in Scripture as an object of the greatest solicitude with Jehovah, attended with the most glorious results to the church (Rom. 11 : 15), accompanied with magnificent blessings, but, to the earth, tremendous judgments. It is an event to be prayed for and greatly desired.

VERSE 8.--And to her was granted that she should¹ be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.

VERSE 9.—And he said unto me, Write, Blessed² are they which are called unto the marriage-supper of the Lamb. And he said unto me, These are the true sayings of God.

EMBLEMS OF THE TEXT.—*Fine linen* is the emblem of Gospel righteousness.

Supper, here used figuratively to denote slaughter, battles, bloodshed, revolutions and war (ver. 18 : 21).

We had a view of the "purple and scarlet color, the gold, precious stones, and pearls," which clad the harlot of the dragon (ch. 17 : 4); but the clothing of the bride is fine linen, clean and white, which is the righteousness of the saints.

In Matt. 22, is the description of a marriage supper, at which some that were bidden were unholy and punished; but at this, all who are called are blessed. For none but his servants, and those who fear him, will be invited.

¹ Ps. 45 : 14, 15 ; Eze. 16 : 10 ; ch. 8 : 18.

² Mat. 22 : 2 ; Luke 14 : 16 ; ch. 21 : 5 ; 22 : 6.

These are the true sayings of God. The return of the Jews to Palestine had been frequently foretold in Scripture; but to a Jew, in the days of John, such a prophecy must have appeared strange, and foreboding of previous evils, unless he could have brought his mind to have received a forced interpretation, and applied it to their return from Babylon. But how could that comport with the expression, "I will sift them among the nations," or, "I will scatter them among the heathen?" But John had seen the line of confusion and the stones of emptiness spread over Jerusalem, in the opening of the seventh seal (ch. 8 : 1), and the city trodden under foot of the Gentiles (Luke 21 : 24). He had in vision seen Jerusalem demolished and his countrymen driven from Palestine, because they had rejected the Messiah whom God had provided and appointed over them; but here he beheld, not only their return to Judea, but their return to God, and their marriage with the Lamb. While he seems to have been contemplating the vision, the angel of the vial assured him that "these are the true sayings of God."

By thus calling John's attention more directly to this promise, with the assurance that the promise is true and may be relied upon, however much appearances may be against it, because it is the true saying of God, is shown the importance in which it was held by the messenger who made known the vision; as much as if he had said, "Yes, the Jews have rejected Jesus, and their city must, in consequence, be broken down, and their land be made desolate; and the days of vengeance be brought upon them, and they shall fall by the edge of the sword, and their villages be laid waste by fire; and God will plead against them by pestilence and famine; and they shall be sold into captivity, and driven abroad and scattered among all nations, and shall be a reproach, an astonishment, a curse and a hissing among all people under heaven; and God shall put the cup of trembling to their lips, and they shall wring

out the dregs and drink of it, and shall be polluted and hardened and dwell many years in a strange land, and shall have no rest; neither shall they know the day of their deliverance; for they shall have blindness of eyes and darkness of mind, and their heart shall be gross, and their ears shall be dull of hearing; neither shall they understand. Yet, surely, they shall be delivered and brought back to Zion. God has promised and will surely bring it to pass. He has the power and the determination, and he will surely see it done, for these are the true sayings of God." And this accords with other parts of the Bible. Great events will attend it, and special blessing flow to the disciples of Jesus in connection with it.

When this was spoken, the Jewish nation was still in their own land. No appearance of such an event as their removal was apparent to any one. No one descried it. No one expected it. No statesman of any nation could have desired it. As a national event their dispersion was a catastrophe detrimental to all; a curse upon all. (See 6th seal and 4th trumpet.) But in vision John saw them rooted out, not only from their own land and their own place, but from the affections of God, and a strange people transplanted, not indeed to the Canaan of Palestine, but to the promises and blessings, the favors and the honors, which, in rejecting the Messiah, they had despised; and a long, dark period of trouble lay before them. Yet John was reminded and assured that they should return, and should inherit the affections of their Father and God, and should make themselves ready as a bride and be married to his Son. Although hardened, polluted and scattered, yet they shall be arrayed in fine linen clear and white. They shall be gathered up from all nations to which they are driven, and be restored to their own desired land. Many shall be called, and come and enjoy the feast.

In Romans, ch. 11: 31, we are informed how God

will bring this about in his own time. Not by breaking off the Gentiles who obtained mercy through their unbelief, but through the "mercy" or agency and prayers of the Gentiles and God's grace upon them, shall the Jews be restored. Is there any thing at this early season indicative of this?

VERSE 10.—And I fell at^a his feet to worship¹ him. And he said unto me, See thou do it not;^b I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy.

The angel interfered personally with his testimony to the truth of the emblem of the marriage and of the supper. The same worship is repeated in ch. 22 : 6, where the angel vouches for the truth of the whole Revelation. (But see ch. 1 : 1.)

The testimony of Jesus is the spirit of prophecy. The substance of this remark is, that the leading object and design of all prophecy is to testify of Jesus. The Scriptures contain history, proverbs, principles and doctrines, but the coming of Jesus gives spirit to the whole. He is the "Amen." In him shall be fulfilled all the types, figures and promises of the ancient Scriptures, and in him are these predictions certain and sure.

VERSE 11.—And I saw heaven opened, and behold,² a white horse; and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war.

VERSE 12.—His eyes were as a flame of fire, and on³ his head were many crowns;^c and he had a name written, that no man knew, but he himself.

^a Before his feet.

¹ Acts 10 : 26 ; 14 : 14 ; 1 John 5 : 10 ; ch. 12 : 17 ; 22 : 8, 9.

^b See thou do it not ; Gr. *ὄρα μή*, i. e., "See! not!"

² Ch. 3 : 14 ; 6 : 2 ; Ps. 45 : 3 ; Isa. 11 : 5 ; Zech. 1 : 8 ; 9 : 10 ; John 14 : 6 ; Heb. 7 : 2.

³ Ch. 1 : 14 ; 2 : 17, 18 ; Gen. 32 : 29 ; Ex. 23 : 21 ; Cant. 3 : 11 ; Zech. 9 : 13.

^c Or, diadems.

VERSE 13.—And he was clothed in^a a vesture dipped¹ in blood: and his name is called The Word of God.

VERSE 14.—And the armies which were in heaven² followed him upon white horses, clothed in fine linen, white and clean.

VERSE 15.—And out of his mouth goeth a sharp³ sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

VERSE 16.—And he hath on his vesture and⁴ on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

EMBLEMS OF THE TEXT.—*Heaven.* The place where God is respected and his mandates obeyed—the visible church. (Ch. 19: 1–5.)

White horse. Horse is the emblem of grandeur, fleetness, courage and strength. The color varies the symbol. White horse is, in Scripture, an emblem of the true religion, and by metonymy is put for the professors of that religion. (Ch. 6: 2.)

To set upon. To govern, to rule, or direct. (Ch. 27: 3.)

Crowns. The emblem of honor (ch. 4: 4, and 6: 2, &c.), and of monarchy.

Blood. The symbol of war, usually civil war.

Word of God. A man's character is involved in his word (Matt. 12: 37), and whoever has God's word, has his authority, his mind, and a knowledge of his will. Therefore, he, whose name is The Word of God, has a knowledge of the mind and will of God, and is clothed with his authority.

Fine linen. The emblem of purity and righteousness. (Verse 8.)

Sword. (Ch. 2: 12.) Sword is an instrument of vengeance and the emblem of authority, conquest, and war. (Rom. 13: 4.)

^a With a vesture.

¹ Isa. 63: 3; John 1: 1; 1 John 1: 1; 5: 7.

² Mat. 28: 3; ch. 4: 4; 7: 9.

³ Ps. 2: 9; 76: 13; Isa. 11: 4; 63: 3; 2 Thes. 2: 8; ch. 1: 16; 2: 12, 16, 27; 12: 5; 14: 19, 20; 19: 21.

⁴ Ps. 72: 11; Pr. 8: 15; Dan. 2: 47; Phil. 2: 9; 1 Tim. 6: 15; ch. 17: 4.

Wine press. The emblem of slaughter and conquest.

REMARKS.—From the foregoing emblems, it is evident that when the church shall again emerge from her wilderness state, and the white horse (ch. 6 : 2) shall the second time make his triumphal appearance, it will be attended with greater revolutions than when he came up out of Egypt at first. The deliverance of the church from the influence and dominion of those who now despise and oppress her, will be the signal of treading down the nations of the earth, and trampling them as grapes in a wine press.

NOTE.—The birth of the child who was to rule all nations was about A. M. 4004. I have taken the common era as the basis of reckoning, although there is among scholars a variation of more than sixty years, *anno mundi*, as to his birth, and from two to five years variation, *anno domini*, of the date of other events. Allowing A. M. 4004 to be the true era, I find more dates settled in reference to that time, than to any other. I find, however, that many of these dates are only conjectures, that have been assumed ; and the events which are marked by them, perverted, magnified, or diminished by different writers, for the sake of sustaining a favorite theory or combating an unpalatable argument.

The name of the rider upon the white horse is the “ Word of God,” and he is “ true and faithful.” Jesus Christ impersonated the Scriptures, which are the word of Jehovah. Divine prophecy referred to him and predicted him, and he fulfilled it. When the Word of God first appeared to the world, sitting upon a white horse, it is represented as having but one crown, because it was the religion of only one nation ; here it has many crowns, because He is to rule all nations (ch. 6 : 2).

The phrase in the original, translated “ King of kings and Lord of lords,” is *Βασιλεὺς βασιλέων, καὶ*

Κύριος κυρίων. This phrase does not seem to have any reference to the distinction of ranks or titles relating to royalty or nobility, as it appears to do in the common English version, but to the chief ruler or principal magistrate of a nation and to the master or head of a family.

VERSE 17.—And I saw an angel standing in the¹ sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;

VERSE 18.—That ye may eat the flesh of kings,² and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

VERSE 19.—And I saw the beast,³ and the kings of³ the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

VERSE 20.—And the beast was taken, and with⁴ him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast,^b and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

VERSE 21.—And the remnant were slain with the⁵ sword of him that sat upon the horse, which *sword* proceeded out of his mouth; and all the fowls were filled with their flesh.

EMBLEMS OF THE TEXT.—*Sun* (ch. 6 : 12, 17), the symbol, 1st, of divine knowledge; 2d, of the church.

Loud voice, the prelude to discussions, commotions and trouble.

Fowls of heaven, is a figure of the saints individually. Blessed are they who are called. (Ver. 9.)

Supper of the great God, is the marriage supper of the Lamb.

¹ Isa. 25 : 6 ; Jer. 12 : 9 ; Eze. 39 : 17 ; ch. 8 : 13 ; 14 : 6.

² Deut. 28 : 26 ; 1 Sam. 17 : 44 ; Ps. 110 : 6 ; Jer. 7 : 33 ; Eze. 29 : 5 ; Mat. 24 : 28 ; Luke 17 : 37 ; ch. 6 : 15 ; 13 : 16.

^a Wild beast.

³ Eze. 38 : 8 ; Dan. 7 : 25 ; Joel 3 : 9 ; ch. 13 : 1 ; 17 : 12.

⁴ Deut. 13 : 1 ; Dan. 7 : 11 ; Mat. 24 : 24 ; ch. 13 : 12 ; 14 : 10 ; 16 : 13, 14 ; 20 : 10.

^b Character of the wild beast.

⁵ Ch. 1 : 16 ; 17 : 16 ; ver. 11 and 17.

Kings, captains, and mighty men, or champions, are emblematic of kingdoms, governments and offices or officers.

Horses. The emblem of power, speed, &c. (Ch. 6: 2, 4, 5, 8.) The color varies the symbol.

Beast. By an oversight in the commonly received version of the New Testament, two words of very different import in Greek are, in the Revelation, translated "beast." This is to be regretted, as it throws a suspicion upon the integrity of the whole version. The word here rendered "beast," is in Gr. *θηρίον*; in ch. 4: 1, it is *ζώον*. In this place it is a symbol of the union of religion with politics (ch. 6: 8, and 11: 7, and 13: 1, &c.), or organized infidelity.

False prophet. The peculiar form of religion supported by the beast from the earth. (Ch. 13: 13-18.)

Sword of his mouth (ver. 21). This is the symbol, 1st, of the Gospel, or of the preached word; 2d, the Bible; 3d, the judgments predicted in the Scriptures (compare Zech. 14 with Eze. 39). The whole description of the two armies, from ver. 11 to ver. 19, is doubtless figurative of a spiritual procession; and from a description of the weapons of war (ver. 15 and 21), the sword of his mouth, it is evident that the saints will use no other sword by his permission. But the emblems lead us to anticipate, that even by the use of this sword, which is the word of God, terrific, widespread and desolating wars will ensue; that revolutions and counter-revolutions will as effectually put a stop to state church establishments as if they were burnt, like Sodom and Gomorrah, in a lake of fire and brimstone.

This war, as we have seen (ch. 11: 15, 18), occurs prior to A. D. 2130, and closes the career of political usurpations, false religions, false philosophy, lying miracles, superstitious dreams and all imposture. The army upon white horses will take the kingdom, and the emancipated church will triumph over her foes.

OBSERVATIONS.—It will be a happy day for the church when the delusions of birth, wealth and titles, which have been the pride of life; and the impositions of science and the deceptions of false religion, are destroyed. O that the day would hasten on! Well did the Revelator exclaim, on a review of his work, "Even so, come, Lord Jesus."

All are created with equal natural rights. No man can hold more than a usufructuary interest in any thing in this world. Allodial and fee titles are the usurpations of law. But legislatures may designate both the acquisition and tenure of personal estates, and the descent of real property. The pretended creations of nobility or corruption of blood are legal fictions, nowhere existing in nature, in Scripture, or justice.

All orders of precedence or pre-eminence in the church are impositions unknown to the Scriptures, for one is their master, even Christ, and all they are brethren. The church is not a democracy without law, in which each one may do what is right in his own eyes (Deut. 12 : 8), but a republic, with its officers, whose authority, derived from Christ, is determined in the word. (See ch. 1 : 20.) Every thing else is to be swept away, the church purified and led by Jesus who is the Word of God, and they will follow him in white.

The beast, here taken, is in his two-horned shape (ch. 13 : 11), acting in conjunction, and may possibly be the same with the "ten kings" (ch. 17 : 12).

The power of the sea monster, the first beast (ch. 13 : 1), against the saints is nearly gone, at least his time is nearly expired (ch. 13 : 5); but he may make one more murderous effort against the Scriptures and the saints, the two witnesses of ch. 11 : 7, when his seat will be burnt with fire, and the second wo will be past. The second beast, the lamb-dragon, will be next in order, to whom the ten horns join their power, upon whom the seven plagues will fall (ch. 16), until the marriage supper, the great day of God, when the

beast, the ten horns and the last form of religious error and infidelity will be taken and cast into a lake burning with fire and brimstone. [Possibly the same as the sea of glass mingled with fire. Ch. 15: 2.] This war and battle may therefore progress for many years.

CHAPTER XX.

INTRODUCTION.—We dismiss the conflicts of ch. 19, to witness here another still more terrible one. The enemies of God, which were prepared by the dragon, and let loose upon the world by the policy of Constantine, the pope, the lamb-dragon, and three unclean spirits, are first to be destroyed, when a war will be declared against the dragon himself, who will be overcome and cast into the bottomless pit, whence came the smoke that bred the locusts (ch. 9: 2), but afterwards the dragon will be cast into the lake of fire with the beast and false prophet (ver. 10).

VERSE 1.—And I saw an angel come down from heaven, having the key of the bottomless pit and a¹ great chain in his hand.

VERSE 2.—And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a² thousand years,

VERSE 3.—And cast him into the bottomless pit,³ and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

VERSE 4.—And I saw thrones, and they sat upon⁴ them, and judgment was given unto them: and I saw the souls of them that

¹ Luke 8: 31; ch. 1: 18; 9: 1-11.

² 2 Pet. 2: 4; Jude 6; ch. 12: 9.

³ Dan. 6: 17; ch. 16: 14-16; 20: 8.

^a Abyss.

⁴ Dan. 7: 9, 22, 27; Mat. 19: 28; Luke 22: 30; Rom. 8: 17; 1 Cor. 6: 2, 8; 2 Tim. 2: 12; ch. 3: 16; 5: 10; 6: 9, 10, 11; 13: 12.

were beheaded for the witness of Jesus, and for the word of God,^a and which had not worshipped the beast, neither his image, neither had received his mark^b upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

VERSE 5.—But the rest of the dead lived not¹ again until the thousand years were finished.^c This is the first resurrection.

VERSE 6.—Blessed and holy is he that hath part² in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

VERSE 7.—And when the thousand years are³ expired, Satan shall be loosed out of his prison.

EMBLEMS OF THE TEXT.—*Angel*, messenger, spirit, or influence.

Came down from heaven, that is, a power arose out of, or descended from the church (ch. 4 : 2, and 10 : 1, &c.).

Key (ch. 3, 7), the emblem of possession or authority, and is used figuratively to denote knowledge or doctrines (ch. 9 : 3).

Chain, is 1st, the symbol of captivity, imprisonment or hindrance; and 2d, in the hand, or as an ornament or part of the costume, it denotes honor, sovereignty and power.

Dragon, Satan, &c., are symbols of enmity, opposition, idolatry and false religions.

Bottomless pit. (See ch. 9 : 2, &c.)

Set a seal. Seal is the emblem of civil power (ch. 6 : 1, and 7 : 2). To set a seal, is 1st, to set up a kingdom; 2d, to place under the restraints of law.

Thrones. The emblems of honor, power, or authority (ch. 4 : 2, &c.).

REMARK.—This angel that came down from heaven must be understood of something similar to the one in

^a Who were under the altar in chap. 6 : 9.

^b His character.

¹ Eze. 37 : 2; Rom. 11 : 15; ch. 11 : 11; 19 : 20.

^c Ended.

² Isa. 61 : 6; 1 Pet. 2 : 9; ch. 1 : 6; 2 : 11; 5 : 10; 21 : 8.

³ Gen. 3 : 15; Job 1 : 7; Isa. 27 : 1; Mark 5 : 7; 1 Pet. 5 : 8; Jude 6,

ch. 18: 1, and is a power that arises under the influence of Scripture, and unites its force with temporal or carnal weapons, by which a revolution is effected in pagan governments, of such a nature as entirely to subvert the whole fabric of politico-idolatrous institutions, and for a long period prevent any successful attempts at their re-establishment.

Thousand years. There is a curious and instructive history of events, which have grown out of a perversion or misunderstanding of this phrase, and which is so important that a brief account of it will be introduced here. Its consideration may deter men, hereafter, from forming a too hasty judgment upon a particular text, and show the consequences of a wilful or erratic perversion of even the least of the Scripture commandments.

The period of the text translated a thousand years, is in Greek *χίλλια ἔτη*, in the Latin *mille annos*, and from the Latin is called the millennium, so often referred to and so conspicuous in the history of the last eight hundred years.

Anthony the Hermit, a native of Alexandria, and the reputed father of monastic life, died A. D. 356. He taught that seclusion from the world and the practice of austerities were the most acceptable sacrifices the devout could make to God, and, for several centuries, vast numbers immured themselves in cloisters and cells, erected in deserts, forests or mountains, on unfrequented islands, and, at length, in cities, where they became the corrupters of society, and pests and drones of the world. These were favored of the popes, and proclaimed, to the church, as examples of sanctity and devotion. They were divided into various orders and names, but their system was destined to an entire change. Towards the close of the tenth and beginning of the eleventh century, a passion for pilgrimages to the Holy Land was excited by an opinion, which began to prevail over Europe, that the thousand years

mentioned in this text were nearly accomplished, and the end of the world at hand. A general consternation seized the minds of men. Numbers relinquished their possessions, forsook their families and friends, and hastened to the Holy Land, where they imagined Christ would suddenly appear to judge the living and the dead.

In 1065 the Turks took possession of Jerusalem, and the pilgrims were no longer safe. They were derided in their worship, insulted, and their effects frequently plundered. Towards the close of the eleventh century A. D. 1092 (see ch. 9:13, &c.), the celebrated Peter the Hermit, a native of France, made the pilgrimage to Jerusalem, and having there witnessed the trials to which the pilgrims were exposed from the Turks, on his return (A. D. 1095), he conceived the project of arming the sovereigns and people of Europe for the purpose of rescuing the holy sepulchre and other sacred places from their hands. A superstitious reverence had long been cultivated throughout Europe for the relics of the saints and the tombs of the prophets and martyrs of the Holy Land. They venerated to adoration the bones of the Apostles or the smallest fragments of the "true cross," and their fiercest passions were roused in indignation and vengeance at the tidings that the place where he was laid was trodden under the feet of the enemies of Christ. With the intention of rescuing it, a new spirit of religious chivalry arose. Peter travelled from province to province, exciting princes and people to embark in the holy enterprise. His clothes were exceeding mean, his body seemed wasted with famine, his head was bare, his feet naked, and in his hand he bore aloft a crucifix. When he painted the sufferings of the natives and pilgrims of Palestine, every heart was melted to compassion, and when he challenged the warriors of the age to defend their brethren, and rescue the tomb of their Saviour, every breast glowed with enthusiasm. Urban II. now

occupied the papal chair. Perceiving the advantages of such an enterprise to the Roman hierarchy, he entered into the views of Peter, and zealously set himself to enlist the princes and people of Europe to arm against the infidel inhabitants of the East. A numerous army was collected, which, after a variety of fortune, reached Jerusalem and planted the standard of the cross upon the holy sepulchre.

In the mean time, two councils were called in Europe, one at Placentia, the other at Clermont, at the latter of which the pope himself addressed the multitude, in a speech, at which they exclaimed, "*It is the will of God!*—it is the will of God!" Persons of all ranks flew to arms. Eternal salvation was promised to all who should go forth to the help of the Lord. Large armies were raised, not only of nobles, bishops, and the thousands who were subject to their influence, but women concealing their sex in the disguise of armor, were eager to share the glory of the contest.

The convents were emptied of their inmates, and the thousands of monks who had for years rusted in indolence and corrupted in licentiousness, awoke from their stupor, and putting on the air of excitement and enterprise, and the armor of war, marched to witness the descent of Jesus from heaven, expecting that he would meet and reward them for their services in the scenes of his ministry. Robbers, incendiaries and murderers, and other kindred characters, embraced this opportunity to expiate their sins and secure a place in the affections of Christ and the paradise of God.

A. D. 1096, Peter himself started at the head of an undisciplined multitude, amounting to 300,000, and was followed the same year by Godfrey of Bouillon, at the head of 100,000 horse and 600,000 foot. Thus a million of warriors poured at once their hostile battalions upon the shores of Palestine. In one grand battle they routed an army of Saracens equal in numbers to their own, and the Turks every where de-

feated, fled before the inundating swarms of Europe. The holy city, Jerusalem, was taken, and a new kingdom erected in the land of Judah, which continued for half a century. The Turks, however, gradually recovered their strength and at length fell upon the new kingdom, threatening it with ruin. A second crusade was therefore found necessary to support the first. This was preached by St. Bernard of Clairvaux in Champaign, a man of learning and great eloquence. As Peter had represented the scandal of suffering the sacred places to remain in the hands of infidels, so Bernard thundered from the pulpit the scandal of allowing a land that had been recovered from pollution, to sink again into it. Bernard was supported by Pope Eugenius III., who, like others who have filled the pontificate, ever fruitful in imposture, commissioned this fit tool of deception to preach plenary indulgence to those, who, under the banner of their kings, should march into Judea. Armies were raised from various states of Europe, amounting to 300,000 men, headed by Louis VII. of France and Conrad III. of Germany. The enterprise, however, failed; the affairs of the oriental Catholics were reduced to a state of great distress, and, A. D. 1187, Saladin the Mohammedan sovereign of Egypt, Arabia, Syria and Persia, invaded Palestine and annihilated the already languishing kingdom of Jerusalem. The news of this catastrophe filled Europe with grief and consternation. Clement III., who at this time filled the papal chair, proclaimed a *third* crusade, and the sovereigns of the principal states of Europe, Britons, Germans, Franks, Spaniards, Greeks and Italians, eagerly enlisted in the cause. This expedition was also disastrous, and was followed by several others, without accomplishing the objects for which they were undertaken.

These crusades continued for nearly two centuries to disturb the states of Europe. It is estimated that two millions lost their lives by them, besides the im-

mense numbers who were blended with the Mohammedan population of the East. Towns and cities were depopulated, or were inhabited only by widows and orphan children. Immense as was the loss of life and treasure to Europe, it did not probably surpass that to Asia and Africa. The crusades were sources of incalculable wealth to the popes, the churches, and monasteries; for to them the pious adventurers bequeathed the houses, lands and property, which few of them ever returned to claim.

Since the time of Peter the Hermit, scarcely a century has elapsed, and hardly a generation, that has not witnessed the uprising of startled millions, moved by the labors of some pious fanatic, proclaiming, in humble imitation of these princes of deception, "The time is fulfilled, behold the bridegroom cometh, go ye out to meet him!" We perceive that these great movements on the part of Europe originated in a mistaken or fraudulent interpretation of this text of Scripture, and having begun in mistake, they were supported by delusion and continued by avarice.

I now leave the subject of this error, and return to consider the prophetic date of the *thousand years* during which Satan is bound, cast into prison, and has a seal set on him. Whether this period is to be understood of a thousand years common time, is unknown. If, in prophetic time, then the number is the literal duration of 360 thousand years. This vast cycle of time seems so disproportionate to the past duration of the earth, and so different from all the views of its existence given in other portions of Scripture, and of the speedy approach of the judgment and of the end of the world, that I am not disposed to understand it of prophetic time (although it may be), but literally of the time of a thousand years, commencing nearly at the period of the fall of the lamb-dragon and the "ten horns," which occurs about A. D. 2130. The binding of Satan succeeds the destruction of the beast and false

prophet; but whether it is to be a gradual work of many years, or instantaneous, like the decision of a battle-field, can be determined only by the fulfilment of the prediction. By this act, opposition to the Gospel will become almost passive; the persecution of the saints entirely cease; combinations against the truth disband; and convictions of sin, under the promptings of the Holy Spirit, the influence of preaching, and a high state of good morals, must, it would seem, almost invariably lead to repentance and a change of heart.

The thousand years mentioned in ver. 2, 3, and 7, are, I apprehend, precisely the same as mentioned in ver. 4, 5, and 6.

The description of the reign of the souls of them that were beheaded—1st, for the witness of Jesus; 2d, for the word of God; 3d, and of those who had not worshipped the beast (ch. 13: 16); 4th, nor his image; or 5th, had not received his mark upon their foreheads or in their hands, who lived and reigned with Christ a thousand years while Satan is shut up, if construed after the manner of the same emblem, in ch. 6: 10 (fifth seal)—and I see no reason to the contrary—may be like the coming of Elijah in the person of John the Baptist, only in “spirit and power.” (Compare Mal. 4: 5 with Luke 1: 17, and Matt. 11: 14.) They not only lived, but reigned, while the souls of the wicked, or rest of the dead, have no antitypes until the thousand years are ended, at which time the “seal” or government, which is the kingdom of the saints (Dan. 7: 22) erected upon the ruins of idolatry, will be assailed by a set of men who shall arise up against the truth for a “little season” (ver. 3). This time is indefinite. It may mean a “little time,” or 150 years, like the half time noted in ch. 12: 11, or the three and half days in the prophecy of the witnesses (ch. 9: 9–11), or the “short space” of the seventh head (ch. 17: 10).

In the lapse of a thousand years men will forget

the mischief of sin, and be more easily seduced to evil than when they had a fearful experience to admonish them. But at no time, under urgent temptation, can experience, conscience, law, or religion be effectual to check the impetuosity of man or prevent transgressions and crime. At present, with all the light that a history of the judgments of God throws upon the consequences of sin, whole nations will dare his vengeance; with all the light that prophecy fulfilled sheds upon the future, men, by multitudes and armies, rush into the vortex of crime, and concentrate upon themselves the judgments of the Almighty. What will prevent it when prophecy is disbelieved, and experience is unheeded or forgotten? During this thousand years' reign of the saints "with Christ," or in a government founded upon the principles of Scripture and administered in righteousness, the Church will be unmolested. The advantages of such a condition during so long a period, when, to begin with, through the whole world, the arts, sciences, and means of commercial and inland communication, shall be in such a perfect state as the tendency of improvements at present seems to indicate that they will have arrived at in two or three centuries to come, must be immense, perhaps to us inconceivable.

REVIEW.—From a consideration of the emblems of the foregoing Scripture, I infer that there is to be a millennium, or happy period when the church of Jesus shall enjoy a Sabbath of uninterrupted prosperity and repose, of at least one thousand years. During this period all the enemies of God will be kept in check by his grace, through the instrumentality of a wisely administered government, which shall be kept strictly to its legitimate ends, distilling its blessings, like the dews of heaven, upon all, showing partiality to none. Under such a system, slavery and oppression will be done away, virtue and talents will form the only distinctions among men. This is the first resurrection, a time devoutly to be prayed for, when politico-religious estab-

ishments shall be unknown. Universal peace and good-will shall be cultivated by all nations, and, as righteousness will prevail, God will withhold his judgments, and providential calamities be almost, and perhaps entirely suspended. Good feelings, long cultivated, will grow into principles; principles will be matured by practice, and the condition of the world will be as happy as a temporal state can well attain to. Sobriety and temperance will lengthen human life; morality will insure safety and prevent fear; confidence will beget love; the attention of men will hence be directed to the cultivation of the arts of peace; industry will afford a competency, and as famine will not torture the poor, or war give employment to the energies of men, human society will be in as complete a state of perfection as the powers of human nature, aided by the Christian religion, can support.

It may be added that from what we gather from preceding chapters (ch. 19, &c.) and other portions of Scripture, it is highly probable the Jews will be the instruments and examples in this desirable and highly prosperous state of society, when the dominion under the whole heavens shall be given to the saints of the Most High.

VERSE 8.—And shall go out to deceive the¹ nations which are in the four quarters of the earth, Gog and Magog,^a to gather them together to battle; the number of whom is as the sand of the sea.

VERSE 9.—And they went up on the breadth² of the earth, and compassed^b the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

VERSE 10.—And the devil that deceived them³ was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

¹ Eze. 38 : 2, 15; 39 : 1; ch. 16 : 14.

^a Gog and Magog, in Eze. 39 : 2, come from the 'North parts,' or sides of the North, but here from the "four quarters" of the earth.

² Gen. 19 : 24; Ex. 9 : 23; 2 Kings 6 : 18; Ps. 48 : 1; Mi. 2 : 13; Hab. 1 : 6; Mat. 16 : 16; Heb. 13 : 13.

^b Surrounded.

³ Dan. 7 : 11; ch. 14 : 10, 11; 19 : 20.

EMBLEMS OF THE TEXT.—*City* (ch. 11 : 1–3). *City* is the emblem of a society, body-politic, or combination of people or nations. It may also symbolize the policy, religion, or morals of a society or country.

Fire. The symbol of zeal, pestilence, &c. (ch. 4 : 5, and 10 : 1, &c.).

Devil is one of the names given to the leader among the enemies of God in the spirit world. The meaning of the word is calumniator or accuser, and may here be put for the visible agent in the last grand apostacy and rebellion against the government of Christ on earth.

Lake of fire and brimstone. In the overthrow of Sodom and Gomorrah (Gen. 19), fire fell from heaven and burned the cities, the foundation of which sunk, and formed a lake filled with sulphurous water. Hence the fall of those burning cities into a lake, by which they were obliterated from the earth and totally blotted out of existence, is a striking emblem—1st, of utter destruction; and 2d, complete annihilation of power and influence.

REMARKS.—After a thousand years of uninterrupted prosperity, an attempt will be made to overturn the kingdom God had set up upon earth. The object will be to conquer the church, and overthrow the civil government which had operated as a “seal” against the evils of anarchy and persecution. But God has promised that his kingdom, when once set up, shall not be given to others; and true to ancient prophecy, it is here foretold that God will interfere by “fire from heaven” or consuming pestilence, and destroy for ever and without reserve the whole forces of his enemies, with the devil who deceived them.

This army are the antitype of the rest of the dead, who lived not again until the thousand years are ended (ver. 5).

Gog and Magog. There has been much speculation concerning the precise intention of these words. Refer-

ence is several times made in Scripture to a people or nation called Gog and Magog, as the enemies of God. The second son of Japheth, the youngest son of Noah, was named Magog, but from what race these nations sprung or where they are now to be found is matter of conjecture. There is no reliable information on the subject. The arguments employed on this point, if admitted, would prove or disprove any thing the writers might wish. But from their description in Ezekiel, ch. 38th, it may be safe to say they were a people from the northward of Palestine (Eze. 38 : 6.) They or their leaders (or guard), Eze. ch. 38 : 7, are from the north quarters. This country is at present, both in Europe and Asia, in the hands of the *Russians*, who may be the *Rosh* or "chief prince" named in verse 2d of Eze. 38.

Whatever visible engines or tangible instruments of opposition or power may be symbolized under the terms, "Satan, Devil, Dragon," &c., whether idolatry or idolatrous governments, it is evident, from literal passages of Scripture, that there is an unseen but rational and active agent moving the passions of the human heart, and seducing the spirits of men to evil. That this invisible foe is the prime mover of all persecutions, apostacies, and deceptions cannot be disproved. But that he is eventually to be entirely subdued and deprived of his influence over the world, is a consoling promise of the Holy Spirit.

The devil shall go out to deceive the nations. If in religion one man deceive another, both are to blame ; because both the deceiver and his dupe have an equal chance to know the truth. If the blind lead the blind, both fall—both are at fault. So here, although the nations are deceived, they are destroyed, and the devil that deceived them is also taken and effectually secured.

Camp of the saints. When Satan is loosed from imprisonment, he goes up to deceive the nations and is successful. They come out to war. They are deceived. They become discontented. They are stirred up by

the deceiver. They make war, not upon each other, but against the saints. Like the king of Grecia (Dan. 8 : 5), they go up from the breadth of the earth. They surround the camp of the saints. How does it come that the saints have a camp? Is it a camp for war? Will they resist if assailed? Will they defend if attacked? If we have human governments, they must be maintained by human means. If we would secure permanent settlements, civilization, and the arts; if we would support the regulations of society, or maintain the rules of social intercourse, it must be done by force. If invaded, the invaders must be resisted; if violated, the violators must be coerced to acquiescence by physical means. God approved of the saints having a camp, and he defended them.

VERSE 11.—And I saw a great white throne,¹ and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

VERSE 12.—And I saw the dead, small and² great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

VERSE 13.—And the sea gave up the dead³ which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

VERSE 14. And death and hell were cast⁴ into the lake of fire. This is the second death.

VERSE 15.—And whosoever was not found⁵ written in the book of life was cast into the lake of fire.

EMBLEMS OF THE TEXT.—*White throne.* The symbol of dominion and authority; and *white*, the emblem of righteousness and justice (ch. 3 : 6, and 6 : 8, &c.).

¹ Dan. 2 : 35; 2 Pet. 3 : 10; ch. 12 : 8.

² Ex. 32 : 32; Ps. 62 : 13; 69 : 29; Jer. 17 : 10; 32 : 19; Dan. 7 : 10; Mat. 16 : 27; Rom. 2 : 6; 14 : 12; 1 Cor. 3 : 8; 2 Cor. 5 : 10; Gal. 6 : 5; Phil. 4 : 3; ch. 2 : 23; 3 : 5; 13 : 8; 21 : 27; 22 : 12.

³ Hos. 13 : 14; John 5 : 28; 1 Cor. 15 : 50-55; ch. 6 : 8.

⁴ 1 Cor. 15 : 26, 54, 55; ch. 2 : 11; 21 : 8.

⁵ Mat. 25 : 41; Mark 16 : 16; John 3 : 18; Acts 4 : 12; Heb. 2 : 3; 1 John 5 : 12.

Earth (ch. 5: 10, &c.). The emblem of political power and worldly authority.

Heaven. The church; the kingdom of heaven.

Book. Book of life (ch. 3: 6, and 5: 1).

Sea. The emblem of people, nations, and countries.

Death (2: 23, and 6: 8, &c.). The emblem of idolatry, infidelity, and apostacy.

Hell (ch. 6: 8). Emblem of the open opposers of true religion.

Lake of fire. The figure or symbol of destruction, desolation, utter extermination (v. 10), "second death," "torment."

REVIEW OF THE EMBLEMS.—From the foregoing we are led to anticipate, at the close of the thousand years' millennium, a renewed struggle between the church and its enemies, in which God will interfere by "fire from heaven," and give the victory to the saints. Up to that time a distinction will be maintained between the church and political government. These both, as they shall then exist, will be entirely extinguished to make way for a better state of things. The "sea," or the distinction of nations, will be destroyed, with all its influences and all its evils. "Death and hell, Gr. Thanatos and Hades, shall reveal or give up their dead—that is, idolatry and infidelity shall there end, and their influence be destroyed, as shall every thing that is not written in the book of the Lamb's life. Every thing shall here be destroyed that is unsupported by Scripture.

Sea. All who had been slain, or, as in the figure, all who had been drowned or swallowed up in the rage of politics, the excitement of revolutions, the jealousy and zeal of state and nations, came forth.

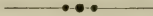
Death (see ch. 6: 8; Hosea 13: 14). Death is the emblem of false religion and apostacy. All slain through the agency of these are brought together to judgment.

Hell, the emblem of infidelity and the open oppos-

ers of religion. It is evident men may adopt and profess a false religion, and even idolatry, without opposing any other, because, 1st, they may not have the power or courage; 2d, they may not have the chance of active opposition. Hell is also, 1st, Hades, or the place or state of departed spirits (Acts 2: 27; Ps. 16: 10); 2d, the grave, or place and state of the dead (Gen. 37: 35); 3d, deep and dreadful sorrows (Ps. 16: 10; 18: 5; Jonah 2: 2); 4th, the whole forces of the wicked, visible and invisible (Matt. 16: 18); 5th, the state or place of punishment in another world (Matt. 10: 28; Mark 9: 44-48; Isa. 66: 24; Luke 16: 23, &c.). But in this text, hell is used as a metaphor, to express that which is the cause of sin and punishment. To close up the career of sin and crime a throne of power and justice is erected, upon which one sits, of such matchless purity and holiness, that nothing is comparable with him. The church is no more, the Son gives up the kingdom to the Father, and the judgment of the great day arrives, which had been so long determined upon, so often promised; by many so much hoped for, and so often dreaded by others. The dead stand before God, and are judged, every man according to his works. All this seems to be the resurrection of the "rest of the dead who lived not till the thousand years were ended" (ver. 5), and is the second resurrection, in which only the wicked are judged, for none, either "small or great," are represented as being present, but those who were "not found written in the book of life," although the book of life was opened, to see that none of them were written there.

The sea gave up, and death and hell, &c. If this thirteenth verse had been intended as of a literal act, and if the receding earth and the departing heavens of verse 11 is to be explained and understood in the same way, then the resurrection was before the departure and annihilation of the earth; for if the earth had been destroyed, the sea would have gone with it. But

if we explain these terms as emblems, of a similar import as in other places, then the construction is natural and easy; but if we vary from the admitted and settled meaning of the symbol, the construction becomes confused and blind, the interpretation difficult, and the objections invincible.



CHAPTER XXI.

THE NEW JERUSALEM DESCRIBED.

VERSE 1.—And I saw a new heaven and a new¹ earth :^a for the first heaven and the first earth were passed away; and there was no more sea.

EMBLEMS OF THE TEXT.—*Heaven*, the church, &c. (ch. 4 : 2; 8 : 13).

Earth, nations, governments (ch. 5 : 10).

Sea, people; the division of states and confusion of languages (ch. 13 : 1; 15 : 2, &c.).

OBSERVATIONS.—The new heaven is a new church, and the new earth represents a new state or system of political government; and the absence of the sea indicates that there will not again be any division of nations and religious sects, or an adulterous connection between them. Differ as this may from the literal construction sometimes placed upon this text, and differ as it will from the mixed construction of figure and fact in which the same words are often involved and blended by other writers, I do not feel at liberty to force an exposition, either to sustain my own opinion, or to cater to the theory of others. Nor dare I thus trifle with

¹ Isa. 67 : 17; 66 : 22; 2 Pet. 2 : 13.

^a I saw the new heaven and the new earth.

Scripture. The meaning and proper construction of these emblems were settled before their adoption in the Revelation. They have not been varied since. They cannot be, because they are the language of nature and the voice of God. Were we disposed, we could not force the sense of Scripture from its natural channel. We may ourselves deviate, but the word of God will not. History will corroborate prophecy, and prophecy will foretell history. Reason, therefore, dictates that we rightly explain, and not pervert, the language of the text. A perversion will never inform or enlighten the understanding, or in the least change the purpose of God in the fulfilment. It is for our interest, therefore, to know the truth, and it may work our disadvantage to remain in ignorance. If we know the truth, we may provide for it; but by error we are perplexed, and our labors lost.

VERSE 2.—And I John saw the holy city, New Jerusalem, coming down from God,¹ out of heaven, prepared as a bride adorned for her husband.

NOTE.—That we may better understand the plan of these prophetic transactions, let us review some of the back chapters. The Revelator, after stating (ch. 13) that two beasts arose, the one from the sea and the other from the earth, and that the latter was an image of the former, opened another vision in which he names the first beast “Babylon, the great city” (ch. 14: 8), and, in chapter 17, gives a full account of her religious depravity under the figure of a voluptuous, cruel, and drunken harlot. In chapter 18, he describes her as forsaken of her paramours, deprived of her wealth, and brought to a calamitous end. By a variety of metaphors and emblems, the whole is explained of an apostate and heretical church, which was to continue 1260

¹ Isa. 52: 1; 54: 5; 2 Cor 11: 2; Gal. 4: 26; Heb. 11: 10; 12: 12; 13: 14; ch. 3: 12; 21: 10.

years in a politico-religious union with the civil arm, a woe to the earth and a curse to the world. So, following a like plan, he brings forward the true church (ch. 14: 4) under the figure of a company of virgins. In chapter 19, he exhibits the joy of a great company in heaven announcing the marriage of the Lamb, whose bride has made herself ready. In this chapter (21) the bride, already married, is represented under the emblem of a city, the New Jerusalem (in contrast with Babylon the Great), which is further explained in chap. 22: 5.

VERSE 3.—And I heard a great voice out of heaven, saying, Behold, the¹ tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

VERSE 4. And God shall wipe away all tears from² their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.

VERSE 5.—And he that sat upon the throne³ said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

VERSE 6.—And he said unto me, It is done.⁴ I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

EMBLEMS OF THE TEXT.—*Voice*, discussion, debates, &c.

In heaven. The church (ch. 8: 13, &c.).

Tabernacle (ch. 13: 6) is a mansion or residence; a temporary residence or casual dwelling. As the residence of God, it may symbolize the church in its temporal visible form; "*with men*," a spiritual relation, like that described in 2 Cor. 6: 16. (See chap. 7: 17.)

¹ Lev. 26: 11; Eze. 43: 7; 2 Cor. 6: 16.

² Isa. 25: 8; 35: 10; 61: 3; 65: 19; 1 Cor. 15: 26, 54; ch. 7: 17; 20: 14.

³ Isa. 43: 19; 2 Cor. 5: 17; ch. 4: 2, 9; 5: 1; 19: 9; 20: 12; 22: 6.

⁴ Isa. 12: 3; 41: 4; 44: 6; 55: 1; John 4: 10, 14; 7: 37; ch. 1: 8; 16: 17; 22: 13-17.

Water of Life. Waters that flow constantly are said to be living waters. Water, from its natural purity, its cleansing and refreshing nature, is an emblem of, 1st, affluence and joy; 2d, on account of its vastness, turbulence and noise, is a symbol of people, multitudes and nations.

Alpha and Omega (see ch. 1: 8).

No more death. Under the seals and trumpets, temporal death and spiritual sorrow was the cup of the saints. Judgment began at the house of God. After the millennial state, when Satan is cast into the lake of fire, there shall be no more "idolatry" or "apostacy," and the saints will not again feel the pangs which have wrung the hearts of the disciples under the trying reign and unholy wars of the beasts. From before the "white throne" all these causes of sorrow and complaint will be carried away like the chaff of the summer threshing-floor.

These words are true and faithful, or, as in chap. 19: 9, These are the true sayings of God.

It is done. That is, the Revelation here closes; what follows is but an illustration of the prophecy before given.

I am Alpha and Omega. By comparing this and verse 7 with ch. 1: 8, 18, it will be seen that the Alpha and Omega of this text is the God of the seventh verse, the Lord Almighty of chap. 1: 8, and he that liveth and was dead, of chap. 1: 18. These emblems and illustrations convey, and undoubtedly were intended to convey, the idea of a being the most exalted and supreme in the universe. Certainly, the name of Jehovah is in him.

VERSE 7.—He that overcometh shall inherit¹ all things; and I will be his God, and he shall be my son.

VERSE 8.—But the fearful, and unbelieving,² and the abomina-

¹ Zech. 8: 8; Heb. 8: 10.

² John 8: 36; 1 Cor. 6: 9; Gal. 5: 21; Eph. 5: 5; 1 Tim. 1: 9; Heb. 12: 14; ch. 20: 14, 15; 22: 15.

ble, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

EMBLEMS OF THE TEXT.—*Overcometh.* Here is a general promise to the seven churches, and through them to every creature, that he that overcometh shall inherit all things, or *these* things.

But the fearful, &c. Here is a general threatening to the disobedient, whatever may have been their temptations or excuses. The deceptive sorcerer and wily hypocrite with the brazen-faced liar, the self-righteous moralist, with the faithless and abominable, the fearful, soft, and indolent with the daring murderer, the sly and fashionable whoremonger with the open and corrupting idolater.

NOTE.—The first that is said of the throne is in ch. 4 : 2. That was set in heaven, and one sat on it. No description of color or size is given of that throne. Afterwards, voices proceeded out from the throne (ch. 16 : 17) ; but no speech from him that sat on it, who now makes all things new.

The throne is first set in [the kingdom of] heaven, but here “among men.”

Here ends the full history of the things which had been seen, and the things which were and the things which were to be (ch. 1 : 19), with the general promise to the faithful, and threatenings to the filthy and the vile.

REMARKS.—Succeeding the fall of the beasts is a calm of a thousand years, when the peace of the world is again disturbed by those headstrong and fiery spirits that are determined to rule or ruin. But they fall. Beyond the millennium a state of glory awaits the saints, to which that law bears but a faint comparison. That is the New Jerusalem state. At that time, all things are made new. The heavens and the earth, or the present form of the church, which is to continue through the millennium, with the then existing govern

ment, are to be entirely changed, and a still better state of things succeed when the tabernacle of God shall be with men.

The mystery of God is now nearly complete. The arguments for and against Christianity nearly made up. Before the close of the present century, it will be so far finished as to enter upon its last trial, after which the church can never again be bewildered by apostacy, or subjected and reduced to human laws.

VERSE 9.—And there came unto me one of the¹ seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

VERSE 10.—And he carried me away in the spirit² to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

VERSE 11.—Having the glory of God : and her³ light was like unto a stone most precious, even like a jasper stone, clear as crystal.

EMBLEMS OF THE TEXT.—*Mountain*, the symbol of governments, political states (ch. 6 : 12 ; 8 : 9, &c.).

City, the emblem of a nation, people, &c. (ch. 11 : 1-3.).

Heaven, the place of God's spiritual rule ; the church.

Jasper (ch. 4 : 3), a pellucid gem.

Crystal (ch. 4 : 6), a transparent stone or fossil.

REMARKS.—The description of this messenger of the plagues is the same as the one that showed John the harlot of the wilderness (ch. 17 : 1). But he is not said to be the same. He takes John to a great and mighty government, whence he beheld the "holy city," or a *righteous people* formed in the church, voluntarily descending [to the earth or place where John stood], so that he measured their greatness and the limits of

¹ Ch. 15 : 1, 6, 7 ; 19 : 7.

² Gal. 4 : 26 ; Heb. 12 : 23 ; ch. 1 : 10 ; 3 : 12 ; 17 : 3 ; 21 : 3.

³ Job. 28 : 17 ; Isa. 4 : 5 ; Eze. 1 : 22 ; 43 : 35 ; ch. 4 : 6 ; 22 : 1.

their power and authority. The meaning seems to be, that after the revulsions and revolutions which interrupt and put a period to the millennium, the people of God, under his special guidance, shall assume the government of the world for a great length of time, the duration of which is unrevealed, and therefore unknown (ch. 22 : 5).

This description of the New Jerusalem appears to be a contrast drawn between the government of God's people and the government of the apostate church. I will therefore institute a comparison between them.

Ch. 17 : 1.

There came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither ; I will shew unto thee the judgment of the great whore that sitteth upon many waters.

Ch. 17 : 3. So he carried me away in the spirit into the wilderness ; and I saw a woman sit upon a scarlet colored beast. Ch. 17 : 18. The woman which thou sawest is that great city which reigneth over the kings of the earth.

Ch. 17 : 4. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones.

Ch. 17 : 4. And the woman having a golden cup in her hand, full of abominations and filthiness of her fornications.

Ch. 17 : 6. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. Ch. 18 : 3. All nations have drunk of the wine of the wrath of her fornication.

Ch. 21 : 9.

And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Ch. 21 : 10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

Ch. 21 : 18, 19. And the building of the wall of it was of jasper : and the city was pure gold, like unto clear glass ; and the foundations of the city were garnished with all manner of precious stones.

Ch. 21 : 27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie.

Ch. 22 : 1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb in the midst of the street of it.

Chap. 18 : 5. Her sins have reached unto heaven, and God hath remembered her iniquities.

Ch. 18 : 21. With violence shall that great city, Babylon, be thrown down, and be found no more at all. Ver. 23. And the light of a candle shall shine no more at all in thee.

Ch. 22: 3. And there shall be no more curse; but the throne of God and of the Lamb shall be in it and his servants shall serve him.

Ch. 22: 5. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

NOTE.—It must be evident that neither of these are descriptions of cities themselves, but of the religions and governments they illustrate. They are descriptions of the rise, progress and duration of the principles they symbolize. The history of the one is to be sought in the laws, customs, and vices of fallen and apostate men, who have opposed their own wisdom and selfishness to the will of God. The history of the other is to be found in the spiritual organization of the church, the principles of the Gospel, and the lives of her devout and pious members.

In the contrast, we see the appearance, progress, and destiny of papal Rome, with her image, the beast from the earth, and its seven heads, and we see also the Christian church in her incipient state, her exaltation and glory, and her reign for ever and ever.

In the beast we see the index and patron of all that is perverse and hateful in false religion, the centre and nucleus of all that is despotic and oppressive in pride and worldly authority. In the bride, the New Jerusalem, all that is pure and lovely in worship, perfect in knowledge, and prosperous in perpetual glory.

The prophecy of Babylon is hastening with rapid step to its consummation, and as the beast was the wonder, so shall Jerusalem become the praise of the whole earth.

VERSE 12.—And had a wall great and high, and had twelve gates, and at the gates twelve¹ angels,^a and names written thereon, which are the names of the twelve tribes of the children of Israel.

VERSE 13.—On the east three gates; on the north² three gates; on the south three gates; and on the west three gates.

VERSE 14.—And the wall of the city had twelve³ foundations, and in them the names of the twelve apostles of the Lamb.

VERSE 15.—And he that talked with me had⁴ a golden reed to measure the city, and the gates thereof, and the wall thereof.

VERSE 16.—And the city lieth four-square, and the⁵ length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs.^b The length, and the breadth, and the height of it are equal.

VERSE 17.—And he measured the wall thereof,⁶ an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

EMBLEMS OF THE TEXT.—*Wall*, the symbol of protection and security.

Gate. The gate is the door of a city, castle, palace or court; it is also put for an avenue, passage or road. It is therefore used, in a figurative sense, to represent the thing to which it may be an opening or defence. It is also put for the *forum*, court of justice, and public market.

Twelve tribes of Israel (see ch. 7).

Foundation is the basis or lower part of an edifice, the principles of a theory, the origin or beginning of a thing, and in politico-religious establishments, a settled revenue or charity.

Twelve Apostles. (Compare Matt. 10 : 2–4, with Acts 1 : 26. See, also, ch. 1 : 20 ; 2 : 2–3.)

Reed. 1st, a limber and fragile stalk, the emblem

¹ Ezra 9 : 9 ; Neh. 12 : 27 ; Eze. 48 : 31 ; Mat. 18 : 10 ; Acts 26 : 7 ; Heb. 1 : 14.

^a (See Gen. 3 : 24). The cherubim were stationed at the east of the garden of Eden, after the expulsion of Adam.

² Eze. 48 : 31–34.

³ Mat. 16 : 18 ; Gal. 2 : 9 ; Eph. 2 : 9–20.

⁴ Eze. 40 : 3 ; Zech. 2 : 1.

⁵ Eph. 3 : 16 ; John 14 : 2.

^b i. e., the entire circuit of the city being 3,000 upon a side.

⁶ Ch. 7 : 4 ; 14 : 3.

of fickleness and insecurity (Isa. 36 : 6 ; Eze. 29 : 7) ; 2nd, a measuring rule (2 Cor. 10 : 13, 16 ; Zech. 2 : 1, 5, &c.), and is the emblem of title, possession, right ; Gr. *κάλαμος* (ch. 11 : 1).

Twelve thousand furlongs, that is, three thousand upon a side, and a thousand from gate to gate, being 375 miles square. "The length, and breadth, and height of it are equal." A country 375 miles square contains 140,525 square miles. Ancient Canaan, at its largest extent, from Dan on the north to Beersheba and the Arabian desert on the south, is not reckoned above 200 miles in length, and from west to east about 80 miles, containing 16,000 square miles, and was some larger than the three states of Massachusetts, Rhode Island, and Connecticut. To this was added by the conquests of David, Syria, to the confines of Persia and the Euxine Sea ; thence down the Euphrates and Tigris to the Indian Ocean, and westwardly to the Red Sea and Egypt, embracing and forming a territory equal to that named in the text, as the measure of this city.

Height may refer only to computation, and mean only that the measure of the length and breadth were equal, for in verse 17 the wall is expressly measured, and the height is given at 144 cubits, which shows that in verse 16, he did not intend to say that the city was any higher than the wall.

Angel. One stood at each gate (verse 12). Angel is the messenger of his employer, the prevailing spirit of any particular era. The officer of a church, the governor of a nation, &c. (ch. 1 : 1).

REVIEW.—The security and defence of this city are the principles of the Gospel of Jesus Christ. Its gates open to the four winds of heaven ; but they are protected by the strength of the twelve tribes of Israel (Ex. 15 : 2 ; Ps. 46 : 1 ; Rev. 12 : 10, &c.).

VERSE 18.—And the building of the wall¹ of it was of jasper; and the city was pure gold, like unto clear glass.

The “building” or material of the wall was of jasper, and the city of transparent gold. Jasper is of various colors, sometimes transparent (ch. 4: 3); the predominant color is a “bright, beautiful green, clouded with red, sometimes of a grayish white, like marble, shaded with green or red. It is a hard stone, and is found in large quarries or masses in Asia and Europe, and admits of a fine polish.”

The jasper represented Benjamin in the high priest’s breastplate, and signifies, according to his name (Gen. 35: 18), “my right-hand man,” and, according to the blessing of Jacob (Gen. 49: 27), a victor or successful warrior; in the blessing of Moses (Deut. 33: 12), “beloved of the Lord;” so that the name of this city is “Beloved” and “God is my strength.”

An ancient writer (Naumach) says, the “purple jacinth and the green jasper.”

VERSE 19.—And the foundations of the wall of the city² were garnished^a with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald.

The first foundation was Jasper (ver. 18). We have no information upon which foundation either of the names of the Apostles were written. This was the emblem of Benjamin, the emblem of love and prosperity. The emblems of the foundations are not in the order of the tribes that were sealed.

The second foundation was Sapphire. The sapphire was for the tribe of Dan. It is a precious stone of a bright sky-blue color, sometimes pointed or speckled with gold. The name of Dan signifies “a troop com-

¹ See on verses 11, 19 and 21.

² Ex. 28: 17; 29: 10; Job 28: 16; Pr. 3: 15; Isa. 54: 11.

^a Adorned.

eth," or "judgment." In the blessing of Jacob, Dan is commended for wisdom and subtlety, (Gen. 49: 17). In that of Moses (Deut. 33: 22), for boldness and strength. So that in this the sapphire is the emblem of durability or perseverance, and wisdom, and perhaps for honor or government.

Chalcedony, or Carbuncle. This was assigned to Levi in the breast-plate of the High Priest. The chalcedone was of the agate species, shines in the dark, and is of the color of red-hot iron, a yellowish red. In the blessing of Jacob, Levi is blamed for cruelty and is divided in Israel; but in Moses he is praised as striving for the truth; so that this foundation is an emblem of zeal, resolution and activity.

Emerald. This stone is of a grass green. In the breastplate it was assigned to Judah. In the blessing of Jacob (Gen. 9: 8), the government is intrusted to Judah and of the giving or preservation of the law; and in that of Moses his blessing is dependence on God. So that the emerald is an emblem of faith, power, and honor.

VERSE 20.—The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth,¹ beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Sardonyx. The sardonyx is red, interspersed with undulating white streaks, but is not spoken of by that name in the breastplate of the high priest.

The sixth, Sardius. The color of the sardius is deep red. This, on the breastplate, was given to Reuben. In the blessing of Jacob, Reuben is reproached with having a good appearance and personal dignity, but being deceptive and unstable. Moses assigns him populousness and long life. It is emblematical of popularity and strength, or success.

The seventh, Chrysolite. This was deep yellow, of

¹ Ex. 28: 17-19; Job 28: 19; Eze. 28: 13; Dan. 5: 14; ch. 9: 17.

the nature of topaz, but not found by that name in the breastplate.

Beryl. The name of Zebulun was engraved upon this. It is a precious stone of a sea-green color. In the blessing of Jacob, to Zebulun is assigned the navigation and commerce of the ocean. By Moses, he is made to rejoice in his going out, or in his voyages. So that the beryl is the emblem of freedom, lofty knowledge, and plenty.

The ninth, a Topaz. This was given to Simeon, who was the seventh sealed (ch. 7). Topaz is a pale yellow, like some kinds of foliage, frosted in autumn, but sometimes it is the color of gold. In the blessing of Jacob, he is blamed with Levi for cruelty and imprudence, but is not named in the blessing of Moses. The topaz is transparent, and is seldom larger than a pin-head, and is very precious. It is an emblem of boldness and zeal.

Chrysoprasus. This precious stone is found of various degrees of excellency; usually of a yellowish green, transparent, and sometimes dotted with gold. In some specimens the green predominates, in others the yellow; but is not named in the breastplate.

The eleventh, a Jacinth. The jacinth is in Gr. "jacinth," *ἰάκινθος*. It is a hard, precious stone, resembling the amethyst. Specimens of various kinds are exhibited claiming the name. Some of them light blue and transparent, others of a reddish purple color, and some have a yellowish tinge. This stone is not well defined by geologists.

The twelfth foundation an Amethyst. This on the breastplate is given to Issachar. Amethysts are of various colors. Some are a violet purple, others a deep purple, others paler, and some nearly white. Those of Asia are very hard, of a deep purple, and most valuable. In the blessing of Jacob are given strength, riches and patience, and in the blessing of Moses he is commended for industry. It is therefore the symbol

of industry, stability, and patience. Issachar is the ninth sealed (ch. 7).

So that we have in these emblems, the virtues of perseverance and wisdom, resolution and activity, faith and honor, popularity and success, knowledge and freedom, boldness and zeal, stability and patience. The city is paved with gold; around her are the munitions of rocks, the protection of the everlasting arms.

VERSE 21.—And the twelve gates were twelve pearls, every several gate was of one pearl,¹ and the street of the city was pure gold, as it were transparent glass.

Pearls are hard white substances found in some shell-fishes. Pearls shine in the dark and admit of a high polish. Some of them are elegantly tinged with a blush of crimson (see Job 28 : 18). In some places in Scripture the word is translated ruby. The kingdom of heaven is compared to it (Matt. 13 : 46). Upon each gate was the name of one of the tribes of Israel. The twelve apostles of the Lamb were the apostles to the twelve tribes. Paul being the apostle to the Gentiles, and the messenger to the nations (ch. 14 : 6). Hence this bridal city has some reference to the twelve tribes in their gospel state. Their conversion is yet future (ch. 19 : 4).

VERSE 22.—And I saw no temple therein; for the Lord² God Almighty and the Lamb are the temple of it.

In verse 3, it was said that the tabernacle of God is with men, but he has no temple in the New Jerusalem, being himself its temple, and dwelling with men, who are made kings and priests unto God and the Lamb. They offer spiritual sacrifices, every man for

¹ 1 Kings 6 : 20; Isa. 60 : 17; Mat. 13 : 45; ch. 17 : 4; 18 : 16; 22 : 2.

² 1 Kings 8 : 27; 2 Ch. 2 : 6; Isa. 66 : 1; John 4 : 23.

himself approaching God, who is a Spirit, and cannot be worshipped by the works of men's hands.

There is no priesthood under the Gospel dispensation nor in the bridal city. It is retained only by the idolatrous.

VERSE 23.—And the city had no need of the sun,¹ neither of the moon, to shine in it, for the glory of God did lighten it, and the lamb is the light^a thereof.

VERSE 24.—And the nations of them which are² saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

VERSE 25.—And the gates of it shall not be³ shut at all by day: for there shall be no night there.

VERSE 26.—And they shall bring the glory and honor of the nations into it.

VERSE 27.—And there shall in no wise enter into⁴ it any thing that defileth,^b neither whatsoever worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book of life.

The city had no need of other lights than that which proceeded from within herself, for the Lamb, who is the light of the "glory of God," is the light thereof. As the sun is not the light which emanates from it, so the Lamb is not represented as the glory of God, but the "light" of his glory. (See Heb. 1: 3. Eze. 1: 28.)

As the nations, cotemporary with the harlot, are represented as drinking of the wine of her wrath, so here, the nations, cotemporary with the bride, are said to walk in her light. As the kings in the days of Solomon sought to hear his wisdom and increase the splendor of his retinue, so their connection with the beloved city will be both glorious and honorable.

From the expression, "the Lamb is the light of it,

¹ Isa. 60: 18; Zech. 14: 7; ch. 22: 5.

^a Greek *λύχνος*, lamp. (See Mat. 5: 14; John 1: 4.) Greek *φῶς*, i. e., light.

² Isa. 60: 3, 5; 66: 12.

³ Isa. 60: 11, 20; Zech. 14: 7; ch. 3: 8; 22: 5.

⁴ Ex. 31: 32; Ps. 69: 29; Isa. 66: 3; Joel 3: 7; Phil. 4: 3; ch. 3: 5; 13: 8; 20: 12; 22: 14, 15.

^b Any thing common.

and they need not the sun or moon," that is, they shall not need the present lights of the church and the world, I am led to apprehend that prophets and inspired teachers will be raised up, perhaps in perpetual succession, who will be listened to on all difficult subjects, which will prevent disputes, and settle questions of interest which arise among them.

The gates shall not be shut either from fear of the entrance of the enemy, or to prevent his escape. The angels, who guard the gates, will let none enter without his name is written in the Lamb's book of life.

REFLECTIONS.—Nothing presented to the mind of man, either in the frame of this present world, the production of art, or the fancy of a roving and brilliant imagination, exceeds the incomparable splendor of this superbly magnificent city. Its dimensions, the materials of its structure, its defence, its guards, its light, its worship, are all correspondingly described with an elegant simplicity which has no parallel. With the first five verses of the next chapter, the description closes. But who shall walk in the light of that city? Who shall enter its consecrated gates? They who have clean hands and a pure heart, whose names were written in the book of the life of the Lamb, before the foundation of the world. These are the called, and faithful, and chosen.

CHAPTER XXII.

THE RIVER OF LIFE.—6. THE ANGEL ATTESTS TO JOHN THE TRUTH OF THIS PROPHECY.—8. JOHN ATTESTS THE TRUTH OF THE RECORD WHICH HE HAS MADE.—16. THE SALUTATION TO THE CHURCHES.—21. BENEDICTION.

VERSE 1.—And he shewed me a pure river of water¹ of life, clear as crystal, proceeding out of the throne of God and of the Lamb, into the midst of the street of it.

VERSE 2.—And on either side of the river, was there the tree of life,^a which bore twelve² manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

VERSE 3.—And there shall be no more curse;³ but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

EMBLEMS OF THE TEXT.—*River.* The emblem of joys, spirit, principles.

Crystal is a hard, pellucid, colorless fossil, or rock, composed of thin narrow plates or strata, but will not strike fire with steel. Some sorts of it have been highly esteemed. The sea of glass (ch. 4: 6), the light of the city (ch. 21: 11), and here the river of life are compared to it, and in either place is the emblem of purity and holiness.

Throne. The emblem of honor, authority, &c. (See ch. 4: 2.)

Tree of life. The tree of life is explained in Genesis 3: 22, as producing a fruit which preserves those who eat of it from death; it is therefore the symbol of immortality.

¹ Eze. 47: 1; Zech. 14: 8; ch. 4: 6.

^a Greek ξύλον ζωής, i. e., a tree of life. The original is without the article.

² Gen. 2: 9; Eze. 47: 12; ch. 2: 7; 21: 21.

³ Zech. 14: 11; Mat. 25: 41; John 14: 3.

Leaves denote men (Job. 13 : 25, Isa. 64 : 6), that the leaves of the tree of life are medicine (Ezek. 47 : 12), that in those things which are sustained or promoted by true religion, are beneficial and salutary to them who do not embrace religion itself.

Every month. That is, a perpetual succession of fruits.

No more curse. This is contrasted with the plagues which fell upon the beasts and enemies of God. Those who will take the pains to read the history of Judea and of its teeming population in the days of Solomon, and remember that in addition to all their other sources of wealth they raised, exported, and sold wheat, oil-olive, wine and other products (1 Kings 5, 11, &c.), and compare this with its present barren and desolate condition, when they are "ashamed of its revenues," will understand something of the meaning and value of the promise that there shall be no more curse.

VERSE 4.—And they shall see his face; and¹ his name shall be in their foreheads.

VERSE 5.—And there shall be no night there; and they need no candle,^a neither² light of the sun, for the Lord God giveth them light,^b and they shall reign for ever and ever.

VERSE 6.—And he said unto me, These sayings are faithful and true. And the Lord³ God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

See his face. In verse 3d, it is said that the throne of God and of the Lamb shall be in the New Jerusalem, and his servants shall serve him, and here "they shall see his face, and his name shall be in their foreheads." It will be seen that God and the Lamb are here spoken

¹ Mat. 5 : 8; 1 Cor. 13 : 12; 1 John 3 : 2; chap. 3 : 12; 14 : 1.

^a Lamp.

² Ps. 36 : 10; 84 : 11; Isa. 60 : 1; 19 : 20; Rom. 5 : 17; Zech. 14 : 6, 7; 2 Tim. 2 : 12; ch. 21 : 23.

^b Illumines them.

³ Ch. 1 : 1; 19 : 9; 21 : 5.

of as one, having one throne, and one name which was upon the foreheads of his servants (ch. 7 : 3, and 13 : 16).

They need no candle. They shall not need the borrowed light with which Christianity now fortifies itself, nor the present light of the church, for they shall receive light from the Lord.

Shall reign for ever and ever. Gr. *καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.* This phrase, when applicable to time, signifies an indefinite era of long duration. It is usually applied in a sense of perpetual existence or eternity, but it is sometimes taken in a limited sense, and then signifies a term of time commensurate with the being or life of the object described.

Here ends the description of the bride, the Lamb's wife, with a re-assurance that the prophecy is faithful and true. The solemn repetition of this assurance indicates the importance given to this part of the revelation (ch. 19 : 9).

VERSE 7.—Behold, I come quickly : blessed is he that keepeth the sayings of the¹ prophecy of this book.

I come quickly. This is repeated several times in the course of the revelation, and four times in this chapter (verses 7, 10, 12, 20).

Keepeth this prophecy. None else than the prophetic parts can be kept (ch. 1 : 3).

VERSE 8.—And I John saw these things,² and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

VERSE 9.—Then saith he³ unto me, See thou do it not :^a for I am thy³ fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

¹ Ch. 1 : 3 ; 3 : 11.

² Acts 10 : 26 ; 14 : 14 ; 19 : 10.

^a Gr. *ὄρα μή*, Lat. *Vide ne* ; i. e., See ! not ! (ch. 19 : 10).

³ Deut. 4 : 19 ; Ex. 34 : 14 ; 2 Kings 17 : 36 ; Ps. 45 : 11 ; Mat. 4 : 9 ; Col. 2 : 18 ; 1 John 3 : 21.

The prophets. The distinction made by the angel that he was a fellow-servant with John and his brethren, and of the prophets, and of them which should keep the sayings of this book, marks a distinction in time.

1st. The prophets were before John's day, his brethren were cotemporary, and the others were then future, and the "angel" was a companion of them all, and he was either the angel of the vial (ch. 21: 9), or the angel sent to make the revelation (ch 1: 1). This language also marks another distinction. The Hebrew fathers and prophets, and the Jewish brethren who lived near John's time, make up the bulk of the line of Jacob who believe before the millennium. The others who keep the sayings of this book are mostly Gentiles.

VERSE 10.—And he saith unto me, Seal not the¹ sayings of the prophecy of this book; for the time is at hand.^a

VERSE 11.—He that is unjust, let him be² unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

VERSE 12.—And behold, I come quickly; and³ my reward is with me, to give every man according as his work shall be.

VERSE 13.—I am Alpha and Omega,^b the beginning⁴ and the end, the first and the last.

VERSE 14.—Blessed are they that do his commandments, that they may have right to the tree⁵ of life, and may enter in through the gates into the city.

VERSE 15.—For without are dogs, and sorcerers,⁶ and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Right to the Tree of Life. When Adam broke his commands, God fenced up the tree of life, and

¹ Dan. 8: 26; 12: 4, 9; ch. 1: 3.

^a Or, nigh.

² Eze. 3: 27; Dan. 12: 10; 2 Tim. 3: 13.

³ Isa. 40: 10; 62: 11; Rom. 2: 8; 14: 12; ch. 20: 12.

^b Gr. Α χαλ το Ω; i. e., the Α and the Ω.

⁴ Isa. 41: 4; 44: 6; 48: 12; ch. 15: 8, 11; 21: 6.

⁵ 1 John 3: 23; ch. 2: 7.

⁶ 1 Cor. 6: 10; Gal. 5: 19; Eph. 5: 3; 2 Thes. 2: 10; Col. 3: 6.

Adam died (Gen. 3); but they that do his commands, have right to the tree. When the time for his coming has fully arrived, Christ will *suddenly* appear, as the flash of impetuous lightning, and shine from west to east over all the world, and be able to decide from "first to last" the merits of every man's work.

VERSE 16.—I Jesus have sent mine angel¹ to testify unto you these things in the churches.^a I am the root and offspring of David, and the bright and morning star.

VERSE 17.—And the Spirit and the bride say,² Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will,^b let him take the water of life freely.

Offspring of David (see ch. 5 : 5). David, who descended from Lot and Abraham, by the houses of Moab and Judah (Ruth 4), and in whose veins flowed, therefore, the blood of the Gentile races, was a branch of the "root" which, according to the flesh, was also the offspring of the branch. As the root of David, he was the source of his family and kingdom; and as his offspring, he descended from him, and was the rightful heir to the government by legal habit, and "King of the Jews." It was his right, therefore, to reign. He claims their obedience, and will bless them that do his commandments. Behold, he will come and claim his kingdom and his honor. He will destroy his enemies, and establish his church in a state of peace and eternal joy.

The Spirit of God and the voice of the church are the means usually most prominent in the call and conversion of the unregenerate. A general commission is here given to any one who has himself heard the truth to proclaim it to others, and it is made the individual

¹ Num. 24 : 17 ; Isa. 11 : 10 ; Rom. 15 : 12 ; 2 Pet. 1 : 19 ; ch. 1 : 1 ; 2 : 28 ; 5 : 5.

^a To testify to you, to the churches.

² Isa. 55 : 1 ; John 7 : 37 ; ch. 21 : 2, 6, 9.

^b Let him that willeth take of the waters of life freely.

duty of every member of the church to do all he can, by voice and example, and by every means God has appointed, and no other, to disseminate the truth, and preach salvation through Jesus Christ; and in addition to this, the Bible, which is the word of God, itself proclaims the truth where there is no other teacher, and its voice alone is sufficient to justify any one who believes in Christ to hope for salvation, and take freely to himself the joys and consolations of the Gospel, and also to offer them to others.

But a call to officiate in the ministry, and a call to perform Christian and relative duties, are confessedly based on different grounds. These require different talents, different evidence, and should always be carefully and judiciously discriminated. Duties to God, towards our fellow-Christians, and the unregenerate world, not only arise from the varied relations which we sustain to each, but arise also and are sustained upon different principles (ch. 1: 20). Every means which God has not instituted for the conversion of the world will be an utter failure, and cover its inventors with confusion. Every call which Jehovah does not approve is unscriptural, and will terminate in deception or corruption. Every plant which the Father hath not planted will be rooted up. It may indeed appear beautiful to men; it may seem to flourish, assume power, and decree its own existence and the measure of its homage (see ch. 9 and 13); but it will be taken and cast into the lake of fire (ch. 20: 15).

The multiplicity of modern societies which reject the churches from their action, and those which presumptuously usurp her duties and rights, will be found inadequate to the tasks they have undertaken; and Christ, who reigns through the church, "which is the pillar and ground of the truth," must overthrow them, because they exalt themselves over the institutions he has framed, and the convulsions occasioned by their fall will be disastrous. The army of heaven (ch. 19:

14), if they will conquer, must follow him upon white horses, clothed in linen white and clean, unstained by pride and human device. Nor must they organize in an independent corps, under leaders whom he has not named. But whatever be the means used, whether of envy or good will (Phil. 1 : 15), whosoever heareth, let him take of the waters of life freely.

VERSE 18.—For I testify unto every man^a that¹ heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

VERSE 19.—And if any man shall take away from the² words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book.

VERSE 20.—He which testifieth these things saith,³ Surely, I come quickly: Amen. Even so, come, Lord Jesus.

VERSE 21.—The grace of our Lord Jesus^b Christ⁴ be with you all. Amen.

Add to, &c. To add to the prophecy, is to add to its language, its commands, or its rites; to take from it, is to expunge its language, or to abolish or supersede its requirements, or positive ceremonies.

He which testifieth. Jesus, who by his angel hath given a faithful revelation of the truth, will come suddenly and unexpectedly to friends and foes, to bless and to curse, to save or destroy, as the judgment of every man's work shall require.

Even so. The words translated "surely and "even so" are the same, in Gr. *vai*, and the response seems to

^a Unto all, unto every one.

¹ Deut. 4 : 2 ; 12 : 32 ; Pr. 30 : 6 ; Mal. 4 : 4.

² Exod. 32 : 33 ; Deut. 4 : 2 ; 12 : 32 ; Ps. 69 : 28 ; Pr. 30 : 6 ; ch. 3 : 5 ; 13 : 8 ; 17 : 8 ; 20 : 12 ; 21 : 27.

³ Cant. 8 : 14 ; Isa. 25 : 9 ; John 21 : 25 ; 2 Tim. 4 : 8 ; Heb. 9 : 28 ; 2 Pet. 3 : 12.

⁴ Rom. 1 : 7 ; 16 : 20, 2 Cor. 13 : 14 ; Eph. 6 : 23 ; 2 Thes. 3 : 18 ; ch. 1 : 4.

^b The Lord Jesus.

have been added by John to the announcement, "I come quickly."

The grace, &c. This benediction is directed to the seven churches, to whom the revelation is dedicated. The Lord had sent threatenings, consolations, and promises to the churches, and the "inhabiters of the earth," because judgment belonged to him; but John desires grace to be with all. It is not the part or spirit of a true Christian to deal in anathemas and cursings, or to desire the injury of any, not even his enemies (John 9 : 54; Heb. 12 : 29). How reverse was the desire of Balaam, who wished to curse those whom God had not cursed (Num. 23; Rev. 2 : 14)! The grace of the Lord Jesus Christ be with you all. Amen.

REMARKS.—It may be proper at this place to give a theoretical outline of the book of Revelation, as it has been explained in the foregoing pages.

FIRST. The plan opens with a preface to the book of Revelation, and a description of Jesus, and introductory letters to the seven churches of Asia, to whom the Revelation is addressed, giving them some directions relative to their local affairs, which are founded upon general principles, and are, therefore, useful to any whose circumstances involve the same principles.

SECONDLY. The opening of the seven seals is descriptive of seven great political revolutions, which occurred during the space of fifteen centuries, prior to the fall of the Jewish polity and the destruction of Jerusalem, and which were intimately connected with the Hebrew institutions, either for good or evil.

THIRDLY. The sounding of the seven trumpets symbolize religious changes and revolutions of important and well-defined characteristics, so different from the opening seals as to be clearly and distinctly known by themselves. The events of three of them transpired before the fall of Jerusalem, the fourth near that time; of the others, one is past, one nearly finished, and the other, the seventh, is yet future.

Of the beasts in chapter 13th, the first, from the sea, describing the papacy, has nearly fulfilled its destiny, and its career closes with the opening of the blast of the seventh trumpet, about the years A. D. 1860-70, when the beast from the earth arises in the image of the papacy, upon which is to be poured—

FOURTHLY. The vials of the seven last plagues, attended with civil, religious, and national troubles, with pestilence, which will eventuate in his ruin about A. D. 2130, when--

FIFTHLY. The church of God, which first appeared at the opening of the first seal, and was reorganized under the sealing of the angel of the seventh chapter, will enjoy universal peace, after the overthrow of the beasts, and be the prevailing religion of the world, under the happy auspices of well regulated governments [probably republican], for a period of one thousand years.

SIXTHLY.—At the close of the thousand years, the existing governments will be assailed and resisted for a short time, a “little space,” perhaps one hundred and fifty years, after which—

SEVENTHLY. The general judgment will succeed, in the literal resurrection of the dead, or a new and permanent order of things will be established, based upon the true principles of the Gospel, or upon the restoration of primeval innocence, which will be under the supervision and favor of Jehovah; and the vision closes with the benediction of the Revelator.

CLOSING REFLECTIONS.—God, who rules over all, has given us, in the Revelation, an outline of the world's history, declaring the end from the beginning. Heaven is not revealed to us—(St. John 3 : 12)—but Jehovah's kingdom on earth, its rise, progress, and eventual triumph is foretold. The opposition, progress, and overthrow of his enemies is also predicted.

It has been with great interest we have reviewed the past; it was with amazement we beheld, in the light of unerring truth, "the things which are," and it is with great pleasure, concern, and trembling, we contemplate the future. In the whole, we see the purity, justice, and truth of God. Self-will, hatred to God, disobedience and death, are put in fearful contrast with faith, love, obedience, immortality, and eternal life.

The Revelation contains the sum of God's providences, a reiteration of the glorious doctrines of the Holy Scriptures, and illustrates the truth, by an appeal to history, that the Most High, who is eternal in power and infinite in understanding, and plenteous in mercy, redemption and truth, worketh all things according to the counsel of his own will. Justice and judgment are with him, and when he shall appear, he will give to every man according to his works.

LIST OF WORDS AND SYMBOLS DEFINED IN THESE
OUTLINES.

A.

Abaddon, 9: 11.
 Abyss, 9: 1.
 Air, 9: 2.
 Altar, 8: 4.
 Amen, 5: 14.
 Angel, 1: 1.
 Apollyon, 9: 11.
 Apostacy, 9: 1.
 Armageddon, 16: 15.
 Army of horsemen, 9: 16.
 Ark of Testament, 11: 19.

B.

Babylon, 14: 8.
 Balances or yoke, 6: 5.
 Bear, 13: 2.
 Beasts of the earth, 6: 8.
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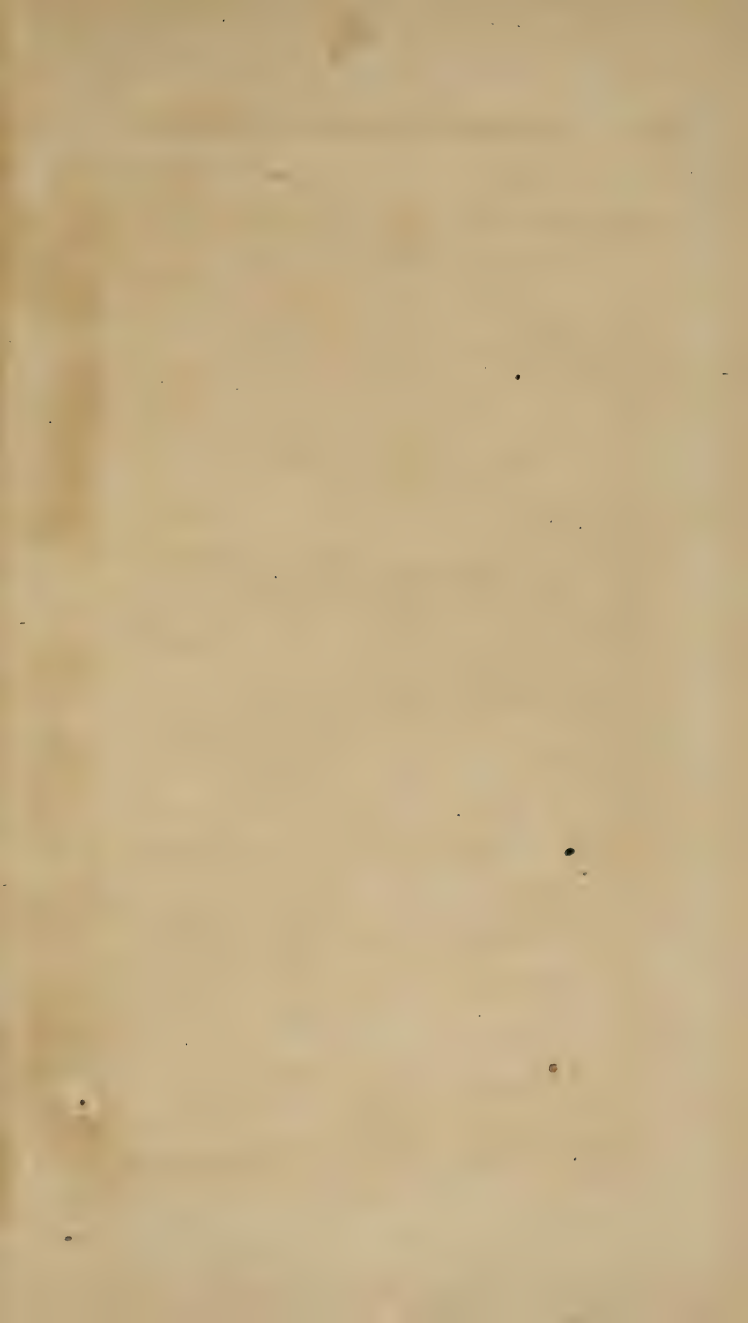
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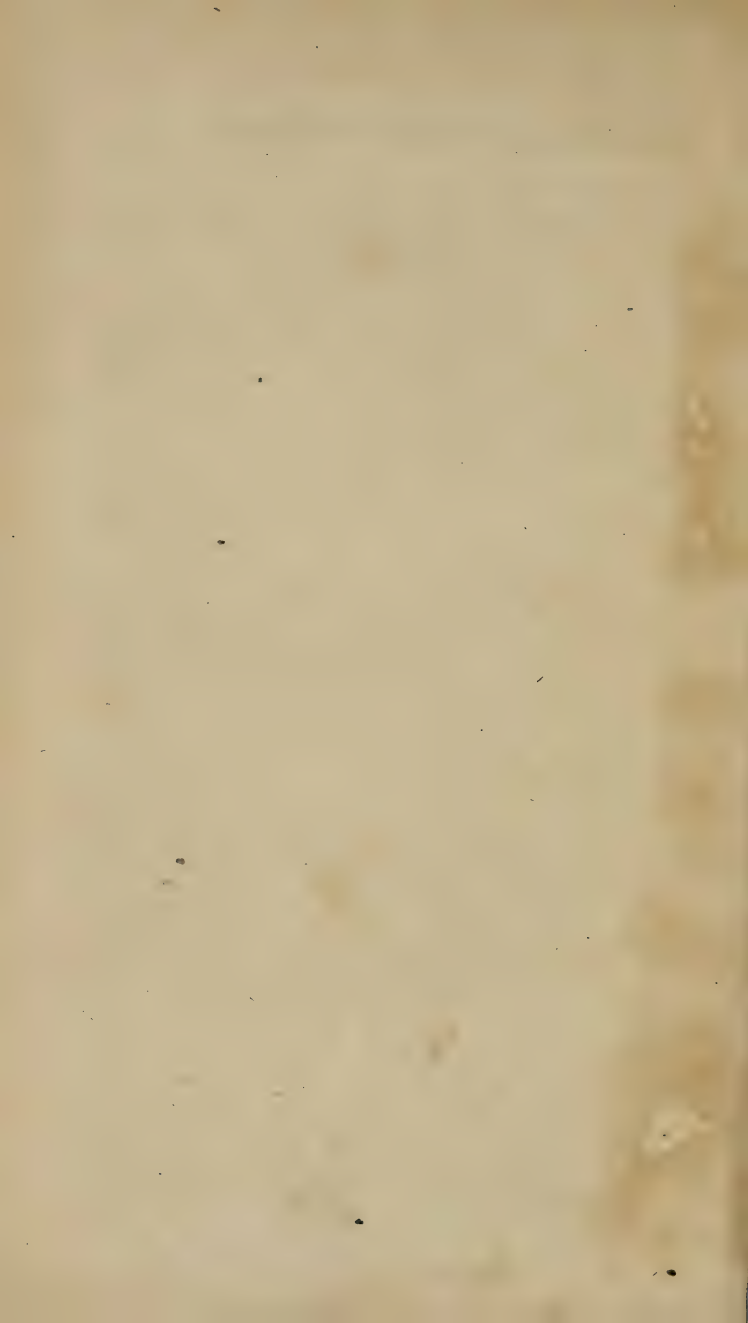
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